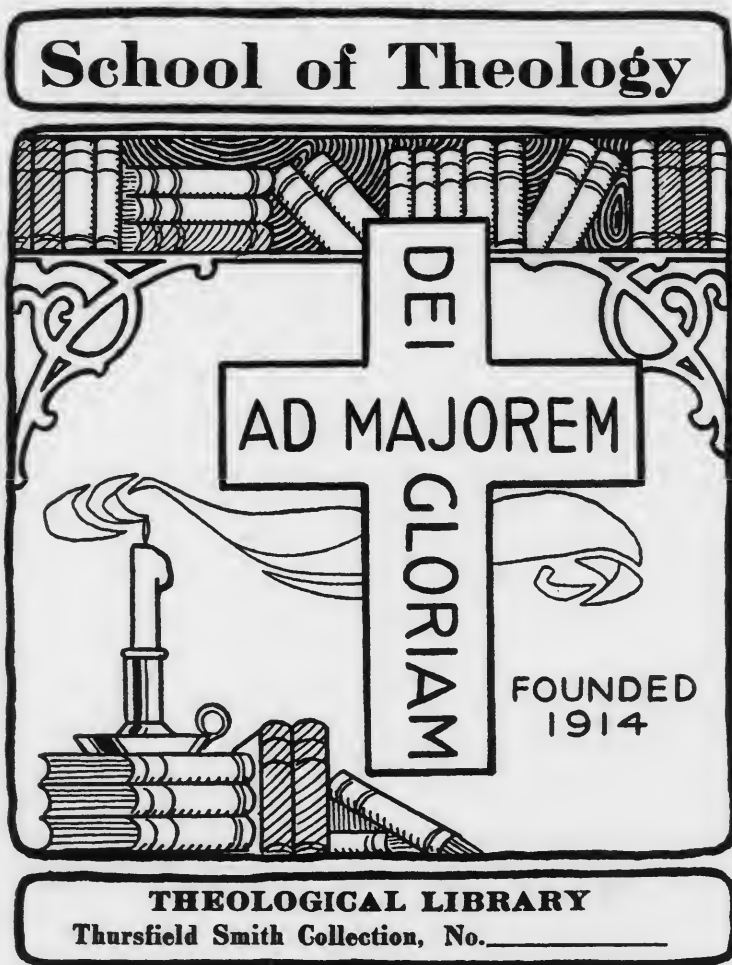


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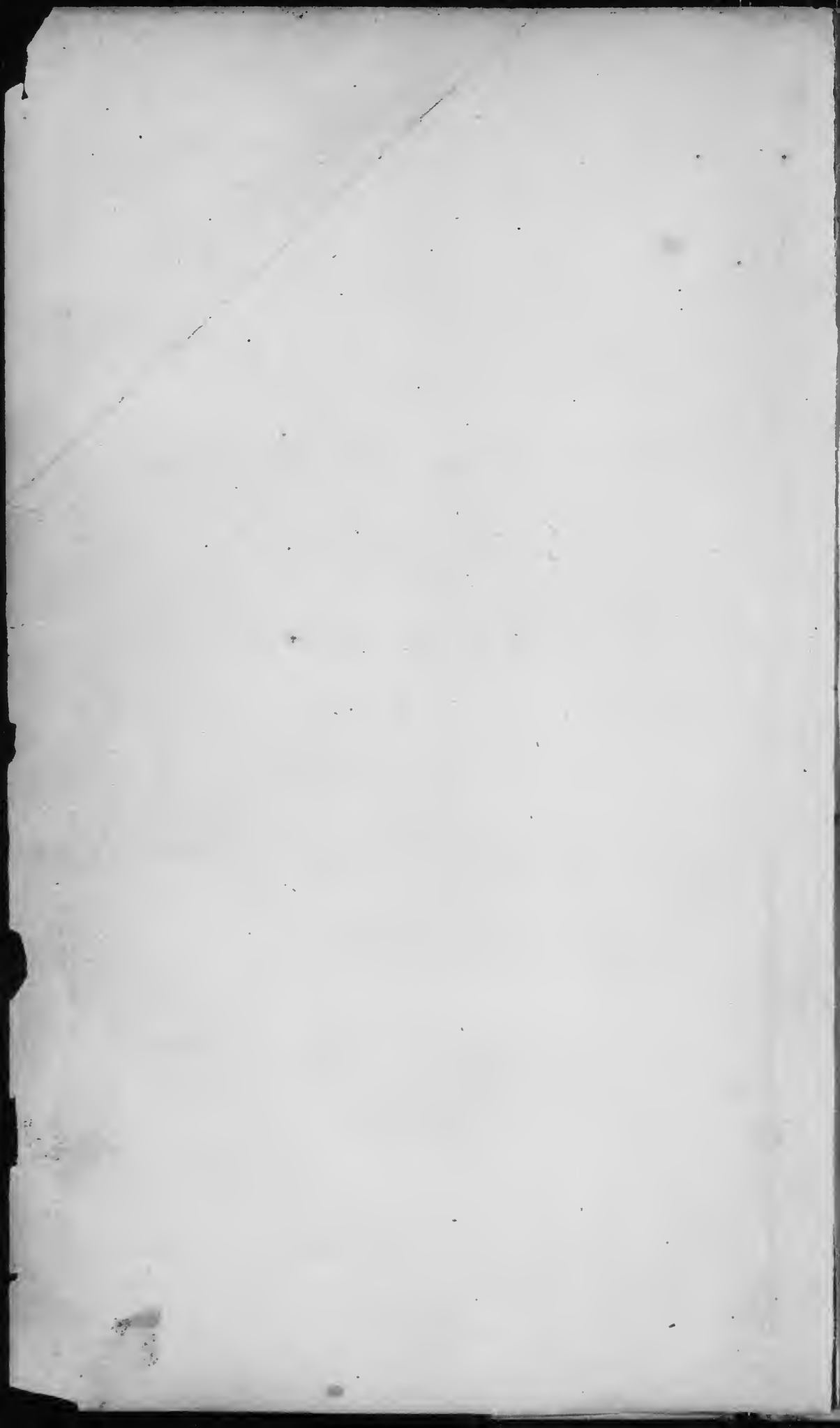
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THE
DISPUTANTS;
OR,
THE ARGUMENTS
IN FAVOUR OF
THE NEWLY ESTABLISHED
THEOLOGICAL INSTITUTION
AMONG THE METHODISTS,

BROUGHT TO
The Test;

AND THE INSTITUTION ITSELF PROVED TO BE
UN-WESLEYAN, UN-SCRIPTURAL, UN-NECESSARY, IMPOLITIC,
&
DANGEROUS.

BY A DISCIPLE OF THE OLD SCHOOL.

Everett

“As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the SONS of MEN SNARED in an EVIL TIME, when it FALLETH SUDDENLY upon them.”

THE PREACHER.

LONDON:
PUBLISHED BY H. FISHER, R. FISHER, AND P. JACKSON.
AND SOLD BY ALL BOOKSELLERS IN TOWN AND COUNTRY.

1835.

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Publications,

&c.

1. "PROPOSALS for the Formation of a Literary and Theological Institution: with a Design to Promote the Improvement of the Junior Preachers in the Methodist Connexion." 8vo. pp. 40.
2. "REMARKS on the Wesleyan Theological Institution, for the Education of the Junior Preachers: together with the Substance of a Speech delivered in the London Conference of 1834. By SAMUEL WARREN, LL.D." 8vo. pp. 34.
3. "A DEFENCE of the Wesleyan Theological Institution, and of the Proceedings of the Institution—Committee and the Conference relative thereto, in Reply to the 'Remarks' of DR. WARREN. By J. CROWTHER." 8vo. pp. 47.
4. "The Rev. DR. WARREN Addressing the LONDON Conference of 1834. From a sketch taken on the spot, by the Rev. J. W. THOMAS, and denominated by him, 'A Powerful Argument against a College.'" 4to.
5. "Copy of a COMMUNICATION which appears this day, (Nov. 1, 1834,) in the Manchester Newspapers. We forward it to you, for your Information, and that of the Preachers in your Circuit, as an AUTHENTIC ACCOUNT of the Particulars to which it refers. (The 'Particulars' referred to, are the Special District Meeting on Dr. Warren's Case, and the tumult consequent upon it.) ROBERT NEWTON, Superintendant pro tempore of the First Manchester Circuit. J. HANWELL, J. CROWTHER." 4to.
6. "THOUGHTS on the Wesleyan Theological Institution. By PETER KRUSE." See Wesleyan Meth. Mag. for Nov. 1834. pp. 820—831.
7. "LETTER to the Rev. Robert Newton, Oxford Road, Manchester. By JAMES BROMLEY." 4to.
8. "RESOLUTIONS and Propositions, passed at the Quarterly Meeting of the Manchester First Circuit, held by Adjournments from Monday, September 29th, to October 20th, and Monday November 3d, 1834. The Rev. SAMUEL WARREN, LL.D., in the Chair:" to which is appended, 'AN ADDRESS of the Stewards, Leaders, Local Preachers, and other Officers of the Manchester First Circuit; to the Societies throughout the Wesleyan Methodist Connexion. Signed on behalf of the Meeting, EDWARD CLEGG, JOHN HULL, Circuit Stewards.'" Folio.

9. "REMARKS on the Wesleyan Theological Institution; with a Sufficient ANSWER to a Pamphlet by the Rev. J. Crowther, in an APPENDIX, by SAMUEL WARREN, LL.D." Third Edition.
10. "A FAREWELL LETTER to the Stewards, Leaders and other Officers of the Methodist Societies in the Newcastle-upon-Tyne West Circuit: containing Observations upon several Subjects which have recently disturbed some parts of the Connexion, and more particularly upon the CONTROVERSY respecting the Wesleyan Theological Institution. By VALENTINE WARD, Minister of the Gospel." 12mo. pp. 17.
11. "The TOUCHSTONE; or Free Thoughts on the Propriety of Establishing a Wesleyan Theological Institution." pp. 16. 12mo.
12. "An ADDRESS to the Members and Friends of the Wesleyan Methodist Missionary Societies, relative to the Theological Institution. By a Wesleyan Methodist LOCAL PREACHER." pp. 8, 8vo. 4th. edition.
13. "The EXPOSURE; a Reply to an 'Address to the Wesleyan Methodist Missionary Society, by a Local Preacher.' By a LAYMAN." pp. 11, 12mo.
14. "A VOICE FROM THE PEOPLE, addressed to the Members of the Wesleyan Methodist Society, in the first Manchester Circuit. By a LAYMAN." pp. 12, 12mo.
15. "OBSERVATIONS on Dr. Samuel Warren's Pamphlet against the Wesleyan Institution. In a Letter to the Rev. Joseph Taylor, President of the Wesleyan Methodist Conference. By GEORGE CUBITT." 8vo. pp. 55.
16. "OBSERVATIONS on the Rev. James Bromley's Letter to the Rev. Robert Newton, relative to the Proceedings of the Manchester Special District Meeting on the Case of Dr. Warren, and to Matters connected therewith. By a LOVER of ORDER and TRUTH." pp. 12, 12mo.
17. "An APPEAL to the Wesleyan Societies on the Attempt now made to Subvert their Constitution. By WILLIAM VEVERS." 8vo. pp. 42.
18. "MORE WORK for Dr. Warren. By WILLIAM DAWSON."
19. "STATEMENT of the Preachers of the Manchester District on the Case of Dr. Warren; with an Appendix containing the Law of District Meetings, relative to the Trial of Preachers; together with Certain Documents issued by Dr. Warren and his Party." Signed by the Chairman and other Preachers belonging to the District. 8vo. pp. 23.

Prefatory Remarks.

IF "the public at large will claim no apology for the appearance of" Mr. Crowther's "Pamphlet,"* professedly a "DEFENCE" of the "Wesleyan Theological Institution," relative to the establishment of which even *they* are not all agreed, and for writing which "Defence," Mr. Ward, one of his own party, pronounces him incompetent, for want of the requisite knowledge, seeing that "he did not know the whole matter,"† there is certainly as little ground to believe that an apology will be demanded for the "appearance" of an examination of the arguments offered by him, after having obtruded them upon that public for general inspection, approval, or rejection. And if "the public at large will claim no apology for the appearance of this" publication, still less, it is presumed, will the "Institution Committee," and the "honoured Fathers and Brethren of Mr. Crowther," as constituting the Conference, under whom the Committee act, and the spirit of whose law Mr. Crowther has violated by publishing, demand an apology; for, in the "Proposals" issued by the Committee, and approved of by the Conference, there is a pressing invitation to all, who may feel so disposed, to look the subject honestly in the face; at least, so it would seem, from the following forms of expression: "they," that is, the Committee, "deem it exceedingly desirable that the object of their deliberations should be carefully investigated and distinctly understood, by all who take an interest in the more extensive success of the Methodist ministry,"—"they communicate their views with an unaffected deference to the sentiments of others,"—and "they are by no means disposed to maintain their own scheme with unbecoming tenacity."‡ To raise an objection, therefore, against persons for accepting such an invitation, after having been so gratuitously tendered, or to treat any one otherwise than with courtesy and respect, in proceeding with the investigation, after an avowal of such candour, would but ill accord with the sentiments expressed. It is not sufficient to state, that the invitation was only available, and the investigation was only to be proceeded in, up to the London Conference of 1834, because no precise period is specified for the termination of either; and if, as is argued by Mr. Crowther, "the establishment of the Institution is not 'finally confirmed,' and never can be, until its practical utility shall have been so far demonstrated by the results of actual experience, as to secure for it the countenance and support of the Connexion generally;"§ then it follows, that it is still in a probationary state, still upon its "*trial*," and therefore open to examination. Should it be affirmed, that the decision of the Conference was the signal for closing the discussion, it has only to be replied, that silence was as binding on the majority as on the minority; and if

* See Advertisement.

† "Farewell Letter," p. 6.

‡ "Proposals," p. 4.

§ "Defence," p. 42, 43, 46.

it was wrong in Dr. Warren to interrupt that silence, it was still more so in Mr. Crowther, as he was imitating an example which he professed to condemn. Establish the fact, that one person having *led the way* in rebellion, is a justification of successive breaches of the law, and transgression is at an end. But where is the position of a third party, it may be inquired, under these circumstances? Exactly *between* the two offenders;—an observer of both;—still, however, like others, retaining the privilege of expressing his own sentiments. Had it not been for the *others*, there would have been no employment for him; *he* would never have appeared before the public on the occasion: *he* would have left the first alleged delinquent either in the hands of a special District meeting, a Conference, or both. A satisfactory reason might suggest itself to the minds of the advocates of the Institution, for taking up the pen, in the hope of enlightening the public mind, and allaying public feeling. This is highly to be commended; but then both sides are entitled to its advantage as an argument; for there would have been nothing either to satisfy or to allay, had the public not been *divided*; and as *one part* of the public demands attention as well as *another*, so it is natural for each class of writers to attend to the demands and interests of their separate divisions. On this ground, each priestly polemic may express it as “his intention,” as well as Mr. Crowther, “to *solicit*, at the next Conference, an opportunity of stating the circumstances under which he felt it his most painful yet imperative duty, to appear before the public.”* One party is not to be soothed, raised, protected, and lauded at the expense, or to the neglect, of another; or independent of considerations of another’s character, rights, and satisfaction. The one, as part of the great Wesleyan family, claims as great a share in the paternal affection of the Conference as the other. Still, though an apology may not be demanded, it may nevertheless be expected; and to such as inquire into the occasion and alleged grounds of publication, some of the earlier paragraphs of these pages are devoted.

It is not improbable, that dissentients will be found with regard to several of the sentiments here expressed; but the writer, in that case, will only share, should censure be awarded, the common fate of authors. He no more expects to give universal satisfaction, than the writers of the “REVIEWS,” the “LITERARY NOTICES,” articles on “IRISH EDUCATION,” and “COMPENSATION,” in the Wesleyan Magazine, can hope to win the approbation of all those who read their compositions. Still, however, he entertains the hope, that he will sustain no more injury in his character, than *they* have done, though at variance with some of the people; that he will still be able to bear his brow aloft; and that he will not be contemplated in a more unfavourable light for dissenting on *one particular point*, than others who have been pleased to publish “STRICTURES” on the *whole* of “METHODISM;” in which are to be found advices and opinions not common to the body, particularly as there is sufficient evidence in the pamphlet, that he is perfectly sound in the Wesleyan faith,—nor less so, as may appear anon, in the instance in which he may be blamed, relative to the college question, by those who confound modern grafts with the old Methodistical tree.

To have been able to have avoided the term PARTY, with its

* “Defence;” see Advertisement.

associate forms of expression, would have afforded personal gratification. But on finding such liberal use made of the term, by the friends of the "Institution," against its opposers, it was found impossible to avoid it; and delicacy on the subject, with such examples in the arena, was out of the question. The "infatuation" of the "Dr. and his friends"—the "prejudiced and factious"—the "policy of the Dr.'s party"—"a sort of Leader of Opposition"—they speak the language of a clamorous faction—he "identifies himself with a party"—"pouring forth malignant attacks"—exciting "the principles and feelings of an Athenian mob"—"this faction"—"the *animus* of the party"—a "party which seeks to hinder the necessary exercise of discipline by clamour and intimidation"—"passionate and prejudiced men"—the "attacks of Dr. Warren and his friends"—"bitter and reckless hostility," &c. &c., are forms of expression to be found in abundance,* and often indiscriminately applied to the opposers of the Institution, by one of its *secretaries*, Mr. Cubitt†—a specimen of course, of his *spirit* and *manners*, as its penman, though no recommendation of the thing itself. In the employment of the term *party*, in the following pages, it is to be understood simply as applied to men who differ *honestly* in *opinion* from their fellows; thus preserving it, like the kernel of the cocoa nut, with the whiteness of a social party at a tea-table, throwing aside the base epithets employed by others, like the rough husk, fit only for the char-women, for the purpose of scouring the floors.

Prior to the Special District Meeting, held in Manchester, there were two pamphlets published—barring the "Proposals," professedly *for* and *against* the "Institution;" the "Remarks," and the "Defence." These, in all fairness—the propriety or impropriety of each apart, ought to have satisfied both sides; and the Special District, like the preceding Conference, ought, in its decision, to have been the signal, on the part of the PREACHERS, for dropping all *public* discussion, till the Conference should resume its sittings. But when, instead of that, the friends of the "Institution" were pressing into the field, and taking up arms in its defence, and against him whom the District had condemned for an act of contumacy, it was not at all surprising to see its opposers crowding into the gap which had thus been widened, or falling in with the general stream, which had found its way into the channel they had dug. The pleas, which some persons might be disposed to urge, namely, that a *member* of Conference is at liberty to defend the *Conference*, is not admissible in every case, for the Conference might not only, by possibility, appear much more honourable *without* than *with* some defences, but it has its *legally appointed defenders* in its *officers* and *minor courts of appeal*. When a man offends against the laws and usages of the body, he has only to be handed over to the proper authorities, instituted to hear, examine, and decide upon his case. But the *press*, it may be said, had been employed: true,—and constituting one of the chief offences, for *that* the author of the "Remarks" had been tried. The *press*, it may be further urged, should always be met through the *medium* of the *press*: not in every case; for it may prejudice a higher tribunal; and in the present instance, the press was employed *before* the trial, which rendered it the less necessary to employ it afterwards. Those who advocated the cause of the "Insti-

* "Observations," p. 5, 6, 24, 25, 26, 27, 50, 52, &c. &c. &c. † Ibid, p. 55.

tution," had judgment awarded in their favour by the charges and feeling of the Special District Meeting, and that ought amply to have satisfied them, as well as in all mercy to the feelings of the more silent part of the minority; and they ought to have recollected, too, that a majority *within*, was no proof of a majority *without*, and that, by further discussion, the tide might be turned against them. "*Quietness*" might have been converted into "*assurance*," if not "*for ever*," at least for a more extended period. However, as things are, while the author of the "*Defence*" did what he could to influence the Special District Meeting against the party accused, *before* the trial came on, so the author of the "*Observations*," as well as the writer of the "*Farewell Letter*," have done their utmost to prejudice and prejudge the case at the *coming* Conference.

Had the writers on the side of the persons favourable to the "*plan*," confined themselves, in every instance, to a defence of the COMMITTEE and of the CONFERENCE, instead of taking up the INSTITUTION—the chief ground of contention, it would have been still less offensive to its opposers. But when they continued to din the public ear with the claims of an Institution *established* by Conference, already under its *protection*, and therefore in a state of comparative *safety*, it was matter of no surprise, to find persons on the alert, to *re-examine* those claims, on their *reiteration*, and, on the discovery of their weakness, to renew their hostility to that which was only suffered on their part, and to which they could never be reconciled. Besides, whatever might be the amount of the offence of Dr. Warren for having published the "*Remarks*," as he *alone* was responsible for the line of conduct he adopted, it was scarcely to be expected, that the unoffending part of the *minority*, who had retired into secret, and imposed silence upon themselves, were likely to continue to occupy a neutral position, on finding themselves taunted and contemned—characterised as "*reckless*,"* by some, and by others, as "*sundry well-meaning persons*"—being at the same time pilloried as the "*few*,"† as though destitute of feeling, candour, power, respectability, and intellect. They felt themselves insulted by these taunts; and as many of them, "*ringstraked, speckled and spotted*" as they had thus become, had neither obtruded their opinions on the Conference nor on the public, they deemed it proper, in their own justification, to publish the grounds of their opposition, and further to shew, that, in addition to something "*well-meaning*," they in reality had that on their side, which is occasionally lacking in superior minds—*common sense*. Compliments tendered to a man's motives at the expense of his understanding, as Mr. Crowther has tendered them, are beneath acceptance; and when they are poured forth with affected pity, under the guise of a real sneer, they only provoke the persons to whom they are tendered to dash them back in the face of the donor. Mr. Cubit adopts the arguments in favour of the "*Institution*," as urged in the "*Proposals*,"‡ as his own, and recommends them by adoption to the public,—as capable of convincing "*all who desire truth rather than victory, who are uninfluenced by personal antipathies*," and "*who can consider a serious subject dispassionately*;" leaving the minority, of course, whom they fail to convince, as thirsting for conquest, full of bad personal feeling, and incapable of

* "*Observations*," p. 9. † "*Defence*," p. 12, 26. ‡ "*Observations*," p. 4.

dispassionate investigation ! The friends of the "Institution," who approve of such reflections, must certainly have an excellent opinion of the *forbearance* of the minority, to conclude them capable of sitting unmoved while hearing them !

By mixing up the merits of the "INSTITUTION" with the *replies* to the charges brought by Dr. Warren against the conduct of the Committee, the Conference, and particular persons, the leading feature of the controversy was changed. If its friends had not wished that part of the subject to be debated, they should have avoided all notice of it. THEY had already worked their *will*, completed their *purposes*, and obtained their *desires* in the Conference ; the CONFERENCE had its *justification* in its *law*, grounded on the *vote* of a *majority* of its *members* ; and the INSTITUTION had its *argument* in the *special pleading* prefixed to the Resolutions of the Committee, as published in the "Proposals" before the law was enacted. Thus *secured*, and the arguments withal, against the "Institution," as urged in the "Remarks," being condemned by every opponent as *weak* and *worthless* ;* why not permit the newly erected fabric to stand in its own strength as Conference had left it, and allow the arguments to remain in the Pamphlet untouched—slumbering there, in the helplessness of infancy, like the babe in its cradle, or on the lap of its doting parent ! It is not usual for half-a-dozen hale men, blessed with more than an ordinary portion of activity and muscular power, and armed at every point, to sally forth, in order to wage war with a child ! The greater the outcry against the weakness of an opponent, the less necessity for battle, and the greater the folly of those who expend upon him a more than usual quantity of ammunition. And yet, the author of the "Defence" expends *forty-seven* closely printed pages upon the author of the "Remarks," the latter of whom winds up the whole of what he has to say, in *thirty-four* widely spaced pages, with much larger type, while the matter itself is exhibited, by Messrs. Crowther, Ward, and Cubit, as a perfect specimen of puerility ! Had the arguments embodied in the "Proposals" of the Committee been weak and fallacious, there would have been a "needs be" for the friends of the "Institution" to come forward, either to ramify them, or furnish others of superior weight and texture. But, then, their conduct would have been a hint to those on the opposite side to do the same ; and the more especially, as the reasoning in the "Remarks" was denounced as weak. The arguments of Dr. Warren were his *own* ; those in the "Proposals" of the Committee, upon which the Conference acted, embodied the united energies of *twenty chosen men*. Now, if the arguments of the *score*, or say, the *nineteen*, required additional strength, and the persons were to be justified, who lent it, certainly those on the opposite side had, if not strong reason, some ground of encouragement to go forth to the help of their fellows and of themselves. And besides this,—as if to heap greater insult on the minority, the author of the "Remarks" must be sent through the country in *caricature*, by a preacher, and those, of course, who acted with him—in *him*—by way of inuendo, as though the only defence they could offer for their opposition, was to be found in the *action* and *attitude* of one of their public speakers ; the caricature itself being published at two-and-sixpence and four

* "Defence," p. ; 23. "Observations," p. 3, 14, 49 ; "Farewell Letter," p. 10.

shillings,—sanctioned, lauded,* and handed about by the opposite party—and exhibited among other caricatures in the print-sellers' windows, with a view to excite ridicule and contempt—and advertised in the public papers, as “The Rev. Dr. Warren addressing the London Conference of 1834, from a sketch taken on the spot by the Rev. John Wesley Thomas, and by him denominated ‘A Powerful Argument against a College.’” What would have been the feelings of the friends of the “Institution,” if some one had sketched one of their own party during the heat of debate, or the Conference at large in the midst of tumult? It would not, in the first case, have been very agreeable to them, to have had the *storm* of the one placed in juxtaposition to the *calm* of the other. But none of these methods were resorted to—though, now that the minority have the example, it is not to say how soon such a caricature may appear.

Though no man is more attached to Wesleyan Methodism than the present writer, yet, even on the subjects of the Conference and of the Committee, he is not disposed to pronounce every man an enemy, who may have an alteration to propose, or who may not approve of every measure that may be adopted. Others might here be seriously implicated. The man who proposes a new rule, or a new regulation, looks at Methodism, not so much as it *is*, as at what it *ought to be*; and the man who is the *author* of the most laws, additions, regulations, or alterations, proves himself to have been the most *dissatisfied* among his brethren with the METHODISM of the *past*, and has the least reason to complain of others. It is his place to be *thankful* for what has been *effected* to promote his *own views*, not to quarrel with those who, less highly favoured than himself, have been unable to succeed to the same extent: and, unless he can establish it as his *sole prerogative*, to *complain* and to *propose*, and can further prove, the *infallibility* of the Conference, he may find others as capable of proposing improvements as himself, and the Conference, as in some other cases, obliged, if not to retrace their steps, at least to reconsider some of their proceedings:—a power, which, it is contended, in opposition to Mr. Vevers,† the Conference must always possess. Any State may alter its own laws; and although not in the *same session* of *enactment*, yet in any *subsequent* session. Methodism has been *changing*, by additional rules, and by rendering a few others null and void, from the commencement. At one period the preachers were not to have *Reverend* prefixed to their name; at another period all were to be dignified with it. At one period none but “the *hundred*” are to vote for the President and Secretary of Conference; at another, all the preachers who have *travelled fourteen years* are at liberty to nominate by ballot the President and Secretary; which nomination, however, as a little trick in law, is to be submitted to the Members of the Legal Conference for their sanction. By this liberal measure, as might have been foreseen, its author got into the chair, and several comparatively junior preachers succeeded in the honour. Though the *letter* of the law was preserved in this case, its *spirit* was violated, and it is one of those measures which Mr. Wesley never contemplated. At one period there were no *three years'* stations, except in *rare* and *special* cases, but now they are common, to the annoyance of both preachers and people. It will be as lawful for the Conference of 1835 to set aside the “Institution,” as it was for the Conference of 1834 to

* “Observations, p.9.”

† “Appeal,” p. 21.

establish it; and, with all the quibbling about power, it is not too much to affirm, that it would have been as impossible to *establish* such an "Institution" against Mr. Bunting's *influence*, as it would be to *preserve* it, if he were *opposed* to its *continuance*. This is not penned with a view to his disadvantage. If he had not been *worthy* of the honours to which he has attained, they would never have been bestowed. "Nothing," in the language of his own son, who wrote the "Declaration" of the Preachers in the Halifax District,* "but Mind, consecrated by Character, Piety, and distinguished Faithfulness to the Laws, can have ascendancy in the Methodist connexion." Though it is easy to see the child looking up to the parent in this passage, and without at all justifying the "Circular," which appears to have been got up *without* the *sanction* of the *Chairman*, as it has not his name appended to it, yet it contains a truth which cannot be disputed. But then, as there is no perfect security against abuses, there is no harm in being on "*the look out*,"† to employ the language of Mr. Crowther, who seems to forget, that it is as possible for persons to be on "*the look out*" for the *good*, as for the *bad* things of life. Nor is there any occasion to *look* very far, without being able to see, that the Halifax District—though acting *without law*, and in *defiance* of its regularly authorized *Chairman*—will meet with the approval of a Conference, whose authority has been trampled upon, in the character of that *Chairman*. But the "Declaration" is in favour of the "Institution," and that alone will be sufficient to sanctify every violation of law, and give a flavour to its poetry; though if a District were to act in opposition to the views of the *father*, as *Chairman*, it is not difficult to foresee what side of the question the *son* would espouse.

When plans are generally perceived to emanate from one particular quarter,—to be urged with vehemence, and maintained with tenacity; and when the plans of others are discarded, and their opposition either disrespectfully repelled, or ungenerously misinterpreted, the charge of presumption, in arrogating to themselves "the attribute of infallibility,"‡ which is sneeringly attempted to be fastened upon the author of the "Remarks," as though assumed by him, may, with much greater propriety, be carried back from whence it came, and applied by its employer to those to whom it belongs. The practice of others, a practice not cited to condemn, demonstrates the charge to have been fixed on the wrong person. And, at all events, the infallibility of the projectors of the "Institution" will require some time to elapse before it can be ascertained, as it can only be established by the *success* of the measure. Till then, the claims of both are equal, as candidates for the attribute in question. General lawgivers, framers, planners, and proposers, let it be remembered in the interim, are the persons who carry the greatest air of infallibility about them, and not the man who happens, once in the course of his life, to feel it his duty to differ from them. The leaders in the Wesleyan Conference will be kind enough to bear this in remembrance.

Viewing the subject generally, the writer gives each *party* credit for purity of motive, and for lending their services, on the occasion, to promote the best interests of the Wesleyan body. The subject resolves itself simply into this,—those on one side of the question

* See "Declaration," p. 1:

† "Defence," p. 33.

‡ Ibid. p. 22.

contemplate the "Institution" in the light of a probable *good*, and those on the other in the light of a much more probable *evil*; with both it is *problematical*—the one big with *hope*, and the other with *fear*,—each party meanwhile furnishing *reasons*, in justification of the *hopes* and the *fears* within them, accompanied with considerable *readiness* for the work of Affirmation and Reply. But still it is maintained, that a Methodist, with the *purest motives*, may do that which is un-Wesleyan, unnecessary, unscriptural, impolitic, and dangerous; and this implies no more than that the same person is *not infallible*. Messrs. Crowther, Vevers, and Kruse have too much of the gentleman about them to go further than this; and hence, they still preserve the Christianity of their opponents. But Messrs. Cubit and Ward come forward with the language of two scolds, who *expose themselves* at the moment they imagine they are exposing others.

The Pamphlets having been published with a view to be *purchased*, *read*, and *inwardly digested*, and to win *converts* to one side or the other, the writer has undertaken to shew how far the arguments employed have operated upon himself,—where, in the conflict, the contending parties have left him, and his opinion of portions of their respective performances. As writers absolutely court public opinion by giving publicity to their works, and shew by that, that they are not indifferent to it; and as they can only ascertain the effects of their productions by personal or other communications, the writer here tenders his observations to them with his christian regards; and, although he, like Mr. Crowther, is "far from being so sanguine as to hope that all his readers will, at once, be brought to one opinion on the subject of the Institution," whether for or against its adoption, yet he "earnestly hopes,"* that as the question is now likely to become, what it has not hitherto been—in the strictly popular sense of that term,—a *public one*, both preachers and people will be guided by providence in their final decisions. He wishes the *discussion* to be conducted with *temper*—the INSTITUTION to be the *subject*. He will go with no man into any thing else—any thing which does not directly or indirectly belong to it, and has not been associated with it, or does not necessarily arise out of it.

Against the *principle of instruction* the writer cannot be. He always *saw*, he yet *sees*, a plan of improvement necessary; but he can perceive some *intermediate steps*, which ought to have been *taken* and *tried*, before the *long* and *unprecedented stride*, or rather *leap*, to an "Institution," should have been attempted,—especially in a *body* and in a *system*, remarkable for *progressive steps*, and *unassuming measures*. Had these *failed*, then the next step might have been taken with less alarm, and with a greater shew of reason. It is to him, at all times, a serious matter to break into generally approved constitutions,—to try new experiments on old successful usages,—or, in other words, to divert the course of a stream, whose waters will have to work out for themselves a new channel, and may prove utterly destructive to the lands below. Had not the "plan," which has been pursued by the body, been essentially good, it would not have been tried so long; had it not been essentially good, it would not have been so productive; and to affirm that it is essentially good, is one of the highest compliments a man has it in his power to bestow. Without a platform of this kind, it were impossible to justify oppo-

* "Defence," p. 46.

sition ; and with a ground-work of this description, it behoves every friend of the Wesleyan body to pause, and to ponder well his steps, lest, during the progress, and at the close of his journey, he should find himself in a position, and under circumstances, less agreeable and prosperous than he anticipated in the outset of his career. This will apply equally to those who are resolved to support the "Institution" at all risks, and those of its opposers who *step beyond* it, to revolutionize the General Constitution.

To prevent any apprehension of imminent danger on the part of those who have boldly taken up the pen on the present question, as a matter of Methodistical law, the writer is happy to inform his readers, that they are in excellent company. In the Wesleyan Magazine for 1819, a Letter of Dr. Clarke's is inserted in the number for *March*. This Letter is taken up in the number for *June*, and a portion of it severely animadverted upon by Mr. Ward : and in August, the Rev. Messrs. J. Bunting, R. Watson, and J. Taylor, the existing President, bear down in *full censure* upon Mr. Ward, and with *mitigated blame* upon the EDITOR, the one for *writing*, and the other for *imprudently publishing* what had been written. What is their language on the occasion ? "In the exercise of that discretion," say they, "which is vested in you as the sole Editor of the Methodist Magazine, you have deemed it proper to insert, in your number for June, some Animadversions by the Rev. Valentine Ward, on a Letter addressed by Dr. Clarke to the Missionary Committee, and printed in the number for March. The Book-Committee are of opinion, that, under all the circumstances of the case, those animadversions demand some public notice. It is their wish that a few observations upon them should be inserted in the Magazine for August."* Viewing the whole case, *first*, Mr. Ward, who exhorts others to "study to be quiet," in his "Farewell Letter," "and mind their own business,"† at a moment when he cannot preserve himself in a state of controversial "quiet," is *censured* for what he charges upon others,‡—having "incurred the condemnation of a 'busy-body in other men's matters.'" *Secondly*, Mr. Benson, the Editor, is considered as having done *wrong*—however "*proper*" he might have deemed the thing, and though only availing himself of the discretionary power "*vested*" in him, for having inserted Mr. Ward's article. If not wrong, why administer the corrective ? *Thirdly*, the *three persons* who administer the reproof, and correct what they deem to be *improper* and *erroneous*, are not acting under the *direct authority* of CONFERENCE. Mr. Benson was appointed by the Conference, as Editor ; and the *time* for *exposing*, and *reckoning* with him, was during the *sittings* of *Conference* ; and so it was thought by Mr. Bunting himself, whose name is attached to the article of censure, when he thought proper to charge the present Editor with an act of impropriety for inserting an article on Irish Education, in the course of the last Liverpool Conference. That the three brethren were acting under the authority of the Book-Committee, is a justification so far as that Committee is concerned, and so links the Committee with them in the act of transgression. But both the Book-Committee and the Missionary Secretaries were amenable to the Conference for their conduct and decisions ; and they had to seek the *sanction* of the *Conference* for what they *had done*. It is by no means contended that the censure was not needed. But still, though

* Meth. Mag. 1819, p. 617. † "Farewell Letter," p. 7. ‡ Ibid. p. 7.

the Conference had *appointed* both the Committee and the Secretaries, *that* appointment, as such, was precisely under the same *authority* and *control*, as the appointment of a *Preacher* to a *Circuit*; and every man, however low or however elevated in office, is *responsible* to the Conference for his conduct. Mr. Ward's Letter could never be anticipated; and therefore no provision of rule or law could be made to meet it, empowering the Secretaries to act as they did. The same may be said of a thousand other contingencies. The case is, wherever the possibility of doing wrong exists, the liberty of setting it right, or of correcting it, must of necessity exist somewhere. The last appeal is reserved for the Conference. Both the Book-Committee and the Secretaries *might* have been *wrong*, and therefore *might* have been *censured*. An appointment to office does not imply a *right* to do in that office what the persons so appointed may deem proper. The Book-Committee gave £2,000 for Mr. Watson's MSS. &c.; but the Conference, in consequence of that very act, passed a law to restrict, in future, all such purchases, without its own special authority, to £1,000. Here, responsibility to another power is perceived. The Secretaries, though Conference was at the door,—for their censure appeared in the Magazine for *August*, when little danger could be risked by *delay*, run the *hazard* of censure themselves, in the *hope*, nevertheless, of *approval*, by taking upon themselves, in connexion with the Book-Committee, the responsibility of bringing the Editor *before* the *public* for his *conduct*—the Editor who was appointed by the Conference, acting under their authority, and alone amenable at their bar. Circumstances, however, will occasionally call for an extra stretch of power—invite men out of their proper track—and lead them to exhibit themselves in new characters. So it has been in the present instance; and it is hoped, that those, who themselves have stretched the line, will deal gently towards others. Any how, they should recollect, that *escape* does not always imply *conquest*; that *taking things* for *granted beforehand*, is not always *law*; that *sufferance* is not *justification*; and that *certain liberties*, in the way of *precedent*, are too apt to be *followed*.

One of the writers in the present controversy, Mr. Cubit, observes of Dr. Warren, that “from the triumphant tone in which he speaks, he might never have contemplated the possibility of a rejoinder. He seems to have thought that those to whom he has chosen to appeal from the decision of his brethren, had that perfect confidence in his wisdom and veracity, that he had only to argue, and conviction would follow; only to censure, and every character which he chose to condemn would be blasted.”* Mr. Cubit appears to have been sitting before the mirror, and sketching his own likeness. But though full of confidence that *he* is in *credit* with those *for whom he writes*, he still has some slight suspicion of a “rejoinder.” To prevent this, as far as possible, he says, that his “conclusions are justified by the fact, that the party with which the Doctor has unhappily chosen to connect himself, and which seeks to hinder the necessary exercise of discipline by clamour and intimidation, does, *in reality*, *echo his charges* in the *sense* in which *he* (Mr. Cubit) *understands* them.” And again, “if Doctor Warren's friends come forward by scores to reply to what he (Mr. Cubit) has stated, *their replies all amount to nothing*.”† If this be not something like a “triumphant tone,” both the ear and the

* “Observations,” p. 3.

† Ibid 27. 52.

understanding must be unusually defective. But what is the drift of such passages as these? "Let no one dare to reply? The stain has been effectually fixed! and the man that has the temerity to attempt to remove it, identifies himself with the Doctor, and so makes the Doctor's offences, in all their alleged enormity, his own!" Whether Mr. Cubit will receive a patent for the INVENTION of this INGENIOUS METHOD of GAGGING, is rather doubtful; for it should seem from these pages at least, that it *does not answer* the end of the Inventor. Does it follow, that because a *counsel* appears on the behalf of his *client*, he makes his *client's offences his own*? Does it follow, that because a man undertakes to *justify some things*, and *mitigate* the *aggravating* character of *others*, he therefore *identifies* himself with *several points* with which he has *no disposition to inter-meddle*? Is a man who has travelled with another *one mile*, to be charged with having paced by his side the distance of *five*? Is one man's *voice* so mysteriously connected with that of another, that the moment he raises it in *discourse*, the other must necessarily, if crimination be the subject, "*echo* his charges?" It is not difficult to perceive the part of the compass to which these sentiments point. They look towards Conference, and are thus set forth *in terrorem*, with a view to awe the opposite party. Mr. Cubit, as has been intimated, has done his best to prejudice the annual tribunal against Doctor Warren, and he here informs the judges in what light others are to be contemplated, who shall dare to write in his favour. Having echoed the charges of others, the punishment of others must be their doom! Here, however, the "*echo*" and the voice will be frequently found to *vary* in their *tones*. Of their *triumph*, whether united or apart, others must judge; as well as of the final decision of the Conference in the case of the writers now before the public, some of whom, though *outlaws* as well as others, in the *fact*, are enjoying a holiday within, and the smiles of their friends without, in the *certain knowledge* that *they* are in *favour* with the *judges*. Four of these will be found in the authors of the "Defence," the "Farewell Letter," the "Appeal," and the "Observations,"—Messrs. Crowther, Ward, Vevers, and Cubit. *Their* case will be decided by the case of the numerous writers who pressed into the field, and continued the conflict, on the Leeds question, *after* Conference had deliberated and decided upon it, in its sittings at Manchester. But even Mr. Isaac, though in the very teeth of the *organ grant*, by his "Vocal Melody," escaped punishment, and also censure. While some, therefore, like the four writers just referred to, are absolutely "*rejoicing in hope*," surely others, who take the liberty of examining and giving an opinion of the works they have offered to them for sale, have no occasion to indulge in despair. Let *all* be *condemned* for the *act of writing and publishing*, and then let *punishment* be *apportioned* to *each*, according to the *magnitude* of the *offence*. Here is *Justice*.

A word or two on the Law of Publication may be allowed, in passing. The particulars chiefly affecting it, are to be found in the Minutes of Conference,* in which we find the Constitution of Methodism fixed by mutual agreement, as stated by Mr. Vevers,† between the members of the Conference and the delegates of the people, in 1795, in what is generally denominated the "Plan of

* Vol. I. for 1795, 1796; p. 174, &c.

† "Appeal," p. 4.

Pacification;" and also in the "Regulations" agreed to by the preachers, in 1797, which are so many concessions made in the spirit of the original agreement. It will be perceived: 1. That a PREACHER is not allowed to *speak* on the subject there specified, so as to promote strife, which subject is the introduction of the Lord's Supper, without subjecting himself to trial and censure. 2. That no *pamphlet*, or *printed letter*, shall be circulated in the body *without* the *author's name*, and the *postage* or *carriage* being *paid*, if calculated to promote *debate* and *contention*. 3. That QUARTERLY MEETINGS, rejecting a new Rule, shall not by *publications*, public meetings, or otherwise, make the Rule a cause of *contention*. There would be very little difficulty in a travelling preacher securing here an honourable retreat, by observing, that when a regularly appointed *Preacher* is *named*, the *prohibition* is *confined* to *speaking*;—that when the *press* is employed, yet if a person will only *pay* the *carriage*, and affix his *name* to the publication, by way of *facilitating* his *detection*, he may nevertheless publish, at the risk of being called to an account for the *contents* of what he ushers into the world;—that *Preachers* are not *prohibited* by *name*, but only "*Quarterly Meetings*," from issuing "*publications*" and holding "*public meetings*;"—and that the *subject* specified in the Law, is confined to the "*Lord's Supper*." But without taking any advantage of the *letter* of the law, except in the plainest cases, there is not any thing more clear, than that the *spirit* of it has been infringed upon in the present instance. . . . Messrs. *Crowther*, *Ward*, *Cubit*, and *Vevers*—though they have published their *names*, have violated the *spirit* of the law, by *promoting strife* and *debate*,—for such has been the *result* of their pamphlets, under the *pretence* and with the *design*, nevertheless, of allaying the ferment occasioned by the "*Institution*." These are supported by the Missionary-Committee, the Institution-Committee, the Book-Committee, and the Editor of the Magazine, in the teeth of law, and will be brought in triumph through the Conference, whose *law* they have *broken*, under pretence of saving the *Constitution*, on the ground of *necessity*, which is affirmed by some persons to have "*no law*." . . . Mr. *West*, the *anonymous* author of the "*Touchstone*," and the author of the "*Observations*" on Mr. Bromley's Letter to Mr. Newton, with two or three more of the "*gentlemen of the cloth*," have violated the express *letter* of the *law*, in publishing their pamphlets *without* their respective *names*. . . . The *Preachers* of the *London District* have violated the *letter* of the *law*, by sending *printed circulars*, in different instances, without *paying* the *postage*. These, too, together with the *anonymous* writers, will pass an act of Indemnity for themselves, and for others on the same side of the question, at Conference, and condemn all who have been drawn into the field through the spirit and character of their own publications, to oppose the "*Institution*." Whether this is to be denominated *law* or *justice* is not the question. So matters now stand, and so they will be found to stand at Conference! But though the present writer has not imposed upon himself the task of proposing any changes in the Constitution of Methodism, and his opposition to the "*Institution*" is to be taken as a proof that he wishes none, yet he would be glad to know, 1. Whether the members of the Conference, and especially the Leaders of that assembly, really deem themselves, what Mr. Crowther denies others to be—*infallible*? If infallible, 2. How it comes to pass, that they

have detected so many *errors* and *flaws* in their *past proceedings*, as to lead them to adopt measures of *improvement*? Why, 3. If the Constitution of 1795 were *perfect*, it admitted the *Regulations* of 1797, whether in the way of *concession* or otherwise? Why, 4. If a *proposition* be to be made, a *law* to be altered, or a *change* to be entered upon, it ought not to proceed from *without* as well as from *within*—why *laymen* ought not to be attended to as well as *Preachers*—and one preacher as well as another? 5. How any *change* or improvement is to be *effected*, till it is *first pointed out*? 6. Whether the Constitution of 1795, and the Regulations of 1797, with all their boasted advantages, would have had any existence, but for the *demands* from *without*, through the medium of the *press*? 7. How an *evil* is to be *pointed out*, or a *change* is to be *proposed*, but by means of *publications*, when the *regular mediums* of *redress* and *memorialization* are *blocked up* by order of the *President* and other influential Preachers, as at Bramley and elsewhere, prohibiting the superintendants from putting any motions but what may be agreeable to their favourite plan of education? Men are absolutely *driven* to the *press*, by the *forwardness* of the *pro-Institutionalists* to employ the same medium—their *studied attention* to keep every thing *opposed* to the *plan out* of the *Quarterly Meetings*—and their frightful *determination* to *sacrifice* the *peace* of the *Connexion* for an object without which it has triumphed so gloriously. If an evil exists, it is the duty of every man to point it out; at least, so they appear to judge, who are coming forward in defence of the Institution. The writer, with his views of the subject, claims the same liberty. There are bounds to be fixed to all these things; but if *invasion* is to be prevented on one hand, it is also to be prevented on the other; the *Ministry* is no more to be loaded with artificial adornings, than the *Constitution* is to be torn in pieces: and every British subject is at liberty, from a Henry Brougham down to a plebeian, to animadvert, in whole or in part, on our civil, religious, and criminal code. That right is claimed at present, and the “Theological Institution” is denounced as a dangerous innovation. The right is exercised to the fullest extent by its friends. Any thing, however contemptible as a composition, is circulated by them with the greatest freedom, either by way of advertisement, or otherwise. Some of the pamphlets, though stated to be “*printed for the authors*”—by way of misleading the public in reference to their *non-officiality*, are nevertheless distributed in every direction *gratis*. Whole parcels are sent from the Book-Room to the different Superintendants, *without charge*, to distribute among the people. Do the authors do this at their own expense? Will their *circumstances* allow us to suppose they can afford such profusion? Would it not be equally honest to state at once, that the pamphlets are “*printed for the Institution*,” and that the *profits* of the *Book-Room* will be made to meet every *deficiency*, and to stand by the *cost* of every *Circular*? The “Institution,” for whose *benefit* the *expenses* are incurred, has no fund to meet them; it is therefore, sent a pauper to the door of the Book-Room, in this case as well as in others, as will be seen in the course of these remarks. Are one party to be permitted to dip into the profits of the Book-Concern, to the exclusion of another, to promote their views? Is this to be adduced as a proof, that there is not a reigning power existing somewhere, that can act as it lists during the intervals of Conference?

As to the general character of the principal publications, that of each may be expressed in few words. The pamphlet, entitled "PROPOSALS," is distinguished for its modesty, perspicuity, and chastity; but it wants strength, and therefore produces no depth of impression,—nothing amounting to irresistible conviction. Like its author, the Theological Tutor, it is mild, grave, christian, and dignified. The "REMARKS" are keen, not over and above respectful, evidently occasioned, whether right or wrong, by a deep sense of injury. The style is easy, and the conceptions of the mind are clearly defined, though not remarkable for either boldness or originality. Still there is no weakness—no flinching; on the contrary, there is both purpose and execution. The "DEFENCE" is rather dexterous than weighty, elegant than splendid, and sometimes unnecessarily severe and taunting. There is occasional success, but not a particle of respect. The writer manifests a quickness of perception, with regard to the more vulnerable part of an opponent's argument; but his tact lies more in the way of repelling others, than of ramifying, and protecting himself; he is more sensible of another's weakness, than his own want of strength; and hence, in the midst of an apparent swagger of intellectual and literary superiority, he leaves himself unprotected, and very often loses as much as he gains. The "FAREWELL LETTER" is any thing but literary in its character; and is as naked of argument as it is of candour and dignified bearing. *Farewell* would have suited the *close* better than the *title-page*; and it will not fail to be taken up by the *reader*, and applied to the pamphlet, as it has been taken up by the author, on bidding adieu to his friends. The "THOUGHTS" are smart and cheerful; and though written with an air of conscious superiority, not at all calculated to try the temper of an antagonist, any more than break his head with argument. The author of the "OBSERVATIONS" appears to approach the person to whom he is opposed in opinion with the insulting tone and manner of—"You are a Liar, Sir!" and having placed himself, in his own imaginings, in the centre of a circle, surrounded by his friends, seems to turn the eye up to them, on every stroke of the pen, and inquire—"What do you think of that?" The pamphlet combines in its general character the bitter, the fiery, the ostentatious, and the revengeful. It is nevertheless clever and sententious. The whole comes splashing down upon the reader like a shower of rain, mixed with hail, drenching at the same moment that it dins the ear with its noise; during which, as well as afterwards, he feels *uncomfortable*, till a *change*—say, of other attire, has passed over him. The "GENERAL VIEW" is an echo chiefly of the arguments and statements found in the "Proposals" and "Minutes of Conference." It is signed by the President of Conference, and the Treasurer and Secretaries of the "Institution;" and is written with candour and good sense. The name of the author of the "Observations" is appended to it; and if the tract does no more, it shews, from its great dissimilarity to his own, how necessary it is for him to be associated with those who can manage the curb. The friends of the "Institution," and those who are desirous of uniting themselves to it, will here find the best and most condensed view in its favour. "A VOICE FROM THE PEOPLE" is but indistinctly heard. As a tract, it is ill-written, and worse argued. The writer appears, as "a layman," to have been in close communication with some of the members of the Manchester Special District

Meeting; but incapable of making proper use of the materials at his disposal. The "ADDRESS" contains two or three pertinent quotations, which are of more value than all the other parts of the pamphlet. The pamphlet is feeble, and wants point; and, though written with a view to serve the opposers of the "Institution," will render them no very essential service. The "TOUCHSTONE," a pro-Institution production, of which the Rev. F. West takes the credit among his friends, as just intimated, is plain, sensible, and temperate; embodying some wholesome remarks on the side of the question espoused, but in error as to the drift of part of its argument, as it applies to the advocates of ignorance, rather than to the opposers of a Wesleyan Academy. The "EXPOSURE" is a real exposure of its author's pertness, flippancy, consequence, want of candour, and unconnected thought. It scarcely attains the dignity of the rhapsodical. Any one who may have heard the author of "OBSERVATIONS on the Rev. James Bromley's Letter to the Rev. Robert Newton" *speak*, need never be at a loss to detect him in any thing he may *write*. He is hot, clever, verbose, and parenthetical. But it is marvellous that a man who has manifested such prowess in the cause, should conceal his real name when he appears in print; though not at all marvellous that, while quoting Mr. Bromley's expression of "consummate cruelty," he should omit the reply of "consummate impudence!" Is he not aware, that whilst he informs his readers that his "Observations" are not "*official*," the Methodist law is more severe upon *anonymous* scribes than upon men who are not ashamed of daylight. Though the tract wants its author's *superscription*, it has his *image*; and though in the *spirit* of Cæsar, it lacks the *power* of his *Commentaries*. The "APPEAL" is clear, temperate, often forcible, and contains many just observations on Methodistical law. The "STATEMENT" is intended to be an improvement on the "COMMUNICATION," but requires a little improvement itself in temper. But why has the author of the "DISPUTANTS" not given his name? He wishes his *arguments*, not *himself*, to be weighed; and his name will be forthcoming at the proper time. He has examples too, on the other side of the house, which, in the present stage of the dispute, he wishes to imitate.

There are several things, which have arisen out of this controversy, exceedingly to be regretted, because *uncalled* for by the *occasion*, and *unconnected* with the *question*. Some of these have been animadverted upon by the friends of the "Institution." But there is one circumstance, if the public prints are to be depended upon, which they ought to be made acquainted with, if they are not already in possession of the fact, and that is—that their own party are to blame for some of the deeply-to-be-regretted effects which have followed. Mr. Anderson—though on a minor scale,—Mr. Anderson, who preferred the charges against Dr. Warren at the Special District Meeting, set the *example* of *exclusive dealing* some time *before* that meeting was convened, by declining to do business with a *Wesleyan tradesmen*, because he vended a pamphlet against the "Institution," though the same person sold it merely as an *article of trade*, and was selling at the same time, and on the same principle, pamphlets written in *favour* of the "PLAN," just in the same way as the BOOK-ROOM, for many years sold "Simpson's Plea for Religion," which still occupies a prominent place in the old catalogues, as well as "Mr. Pawson's Sermons," and now publishes a Speech delivered by the Editor, at the last Conference,

entitled "The Church and the Methodists." This is all in the way of *trade*; and it is hoped, that no *Methodist*, at least, will imitate the *example* set them—set them too, as has been observed, *before* either the Special District Meeting commenced, or Bridgwater Missionary Meeting was dissolved, of *exclusive dealing*, by ceasing either to *deal* in *charity* with the Missionary Fund, because of the appropriation of part of its proceeds to the "Institution," or to *deal* with the Book-Room, in the purchase of its publications, because of the Magazine admitting *arguments* and *advertisements* only on *one side of the question*. The writer is aware that he is opposed in opinion to those whose character he reveres, and whose judgment he esteems. But they must allow him the liberty they claim for themselves,—that of employing his own judgment in the case. It is a small thing with him, as with the apostle, to be judged by another man's judgment. He will be tried before a higher bar than that of human criticism; and however he may have acquitted himself as to the *manner* of his performance, the *broad subject* has been taken up on *principle*, and under a deep *conviction* that the "Institution" will prove a seirous evil to the Wesleyan Ministry. But though he is in principle against the "Institution," he is not against the principle of education. This he wishes distinctly to be understood; and the following pages will unfold his reasons.

Some of the pamphlets have occupied a greater share of attention than others, because of the arguments embodied in them; and where no available arguments have been perceived, or where the same line of remark has been adopted by others, some of them have of course been passed over. Nor have even minor points, except so far as they connect themselves with the chief argument, been noticed. On the same principle, personal altercations, criminations, and recriminations, occasioned by different views, or lapses of memory, have been often avoided. Many of these are the mere splinters, torn or chipped off the main beam, and, being found by the side of the river, have either been left to lie there, or have been borne onward by the flood.

Minor Inconsistencies.

A reviewer has all the advantages of an observer of a personal conflict, being able, from his position, deliberately to note down the well or ill-planted blow of each assailant; an advantage, which the gladiators themselves can never possess to the same extent, from the circumstance of their being engaged in the hurry and heat of battle, and personal safety involving a considerable portion of their attention. In the present conflict, as in most others, a little time is lost in slight skirmishes,—all, however, preparatory to the grand struggle: and as every advantage is sought, the writers not unfrequently blame each other for what they allow in themselves,—their own conduct concealed from them for the moment, owing to certain lapses of memory. Take a few specimens.

Mr. Crowther commences his first paragraph by *complaining*, that Dr. Warren, against whom he writes, "before entering on any thing which purports to be *argument*, labours, by sundry *complaints*, to impress the minds of his readers with the idea that he has been marked

out as the object of an ungenerous and oppressive persecution.”* Besides the inconsistency of a complainer attempting to stifle “complaints,” Mr. Crowther was at perfect liberty to pass them over, and to proceed to the argument. Not only so, but as there is a starting point in thought with every man, it is for the public, when the selection of his ground is discretionary, to receive him as he presents himself. So they are compelled to receive the complainer himself of the complaining, but with much less occasion for uttering his complaint. The *argument* of the anti-Institutionalist would never have been published but for the *grievance*;† and hence, Dr. Warren’s “complaints” are not only in *order*, as to *arrangement*, but in *character*, as to *subject*,—it being perfectly *natural* to relieve the mind of that the first, which oppresses it most.

Again, complaint is made by Dr. Warren, of his motives having been impugned by the pro-Institutionalists, and of unfavourable “*impressions*” having been made on the minds of several persons in consequence of it. He, therefore, as was natural, undertakes to defend himself against such aspersions. This, however, is matter of objection. And by whom? By one, who is engaged in similar work. As a friend of the “Institution,” Mr. Crowther supports it. On looking into a pamphlet, entitled, “Remarks on the Wesleyan Theological Institution,” he finds what he conceives is calculated to make an improper “*impression*” on the public mind respecting it, and therefore issues his “Defence.” Unfavourable “*impressions*” are supposed to exist in both cases—the *end* of publication, in each, is the same—and the one becomes a defender of *character*, and the other of the “*Institution*.” But which of the cases is the most touching to human sensibility; and where is the consistency of a *defender* complaining of *defence*! The points urged against Dr. Warren in the case, are two: *first*, he complains of false “*impressions*” having been made with regard to his motives for opposing the “*plan*,” and “yet he does not say,” observes Mr. Crowther, “who are the individuals against whom the insinuation is directed;” and *secondly*, he has given publicity to that which was only “uttered in” his “*private ear*.”‡ Now, it was not for the *complainant*, Dr. Warren, to furnish the *names* of the persons who were circulating reports to his disadvantage, but for Mr. Newton, the *informant*,—the latter of whom, however, cautiously withheld them, as belonging to his own side of the house, and therefore gave them at large under the appellation of “*brethren*.”§ But if he felt disposed to conceal them, it was not the fault of Dr. Warren, to whom the tidings were conveyed: and as both Mr. Crowther, who complains of the names not being forthcoming, and Mr. Newton, who gave the information, but *concealed* the *names*, are on the *same side* of the *question*, the inquiry would be more likely to be met with openness, and answered to the full, if the knowledge were not already possessed, to Mr. Crowther himself, than to Dr. Warren, from whom they appear to have been purposely withheld. But admitting Dr. Warren to have been furnished with them, and to have handed them forward to the public, and so unnecessarily to have exhibited them, as Mr. Crowther himself has wantonly exhibited Mr. Bromley, one of the opposers of the “*plan*,” in his pages,|| it would not have materially improved his case in the estimation of his accusers, as one of the charges

* “Defence,” p. 44

† “Defence,” p. 5.

‡ “Defence,” p. 5, 6.

§ “Remarks,” p. 4.

|| “Remarks,” p. 4.

brought against him at the Special District Meeting was, the personalities in which he was said to have indulged,—“the Pamphlet containing certain calumnious and unfounded reflections on the motives and conduct of individual preachers.” The charge of personality is reiterated by Mr. Crowther in his “Defence.” Where is the consistency here again, of men finding fault with the liberty taken in giving a few names, and of urging it as an objection that they have not been multiplied! “He does not say, who the individuals are!” Is there a thirst for more? Has he not said enough?—And as to Mr. Newton’s information being intended for Dr. Warren’s “*private ear*,” it did not change the character, or silence the voice of public calumny. Saint Paul had his motives impugned by some of the Corinthians,* being charged with *guile* and *selfishness*; and whether the charge was brought by *one* or *more*, and whether intended for his *public* or his *private ear*, it found its way into his *public* EPISTLE. The truth is, it is of no importance how it was communicated; the object was to put the hearer in possession of the *fact*; his comfort was out of the question; and it remained with himself what use to make of it. The *insinuations* comprised in the information communicated to him, were the *occasion* of his appearing before the public in the attitude of self-defence;—having come from the pro-Institution side of the house, it came, as it was in all probability intended, in the shape of a *charge*; no *names* having been given, Dr. Warren was unable personally to set himself right with his calumniators:—he could only conclude to *publish* a *defence*, *after* he had *heard* the calumny, whether at the *beginning* or the *close* of the Conference;—and he could only meet a *public evil* in a *public way*, by giving as free a circulation to the antidote as to the poison. Such was, no doubt, his mode of reasoning: and how far it will weigh in his favour, Conference must determine.

Besides, those of the pro-party have no occasion to pique themselves on their delicacy on this subject—in *publicly* availing themselves of *that*, as an advantage to their own cause, which was only intended for *private*. Take the *undertoned expression* of Mr. Bromley in the Special District Meeting, which escaped from him like an involuntary sigh to relieve his apparently oppressed feelings, as an instance. It was not intended for the public ear, nor yet for the hearing of the whole of the brethren with whom he sat.† Yet it was instantly seized with apparent avidity, as if an occasion was sought against him—made the ground of a serious charge—was one of the causes which led the way to his expulsion from the meeting—and, finally, published through the kingdom, under the severe but covert expressions of “*unworthy proceeding and language*,” of “*contemptuous and insulting misbehaviour*”—all italicized, and calculated to excite suspicion, and set the mind afloat on some species of unheard-of outrage or profanity.‡ “Charles,” says Mrs. H. More, in *Cœlebs*, “I do not look for *perfection*, but I look for *consistency*!” Mr. Crowther has too much good sense not to approve of the sentiment.

More than one writer complains of Dr. Warren for indulging in *personalities*, *falsehood*, *bad feeling*, and for *impugning* the motives of others; and the iniquity of the act is animadverted upon with great severity. On this, no one is half so lavish as Mr. Cubit in his

* 2 Cor. xii 16, 17.

† See his “Letter.”

‡ “Communication.”

"OBSERVATIONS;" and hence the impossibility of any candid reader perusing his pages without being impressed with the fact—that all his representations of the more vulnerable part of Dr. Warren's proceedings ought to be received *cum grano salis*. He never appears for a moment to apprehend his own inconsistency, or to think that it will ever enter into the mind of any individual to accost him with—"Physician, heal thyself!" It is highly improper, in Mr. Cubit's estimation, for Dr. Warren to indulge in *personalities*; and yet he can represent that same writer, after sneering at his title of *Doctor of Laws*, as "running up and down the streets of Glasgow, with his red gown flying behind like the tail of a monkey!"* It is unhand-some, in Mr. Cubit's opinion, for Dr. Warren "to call in question the accuracy of the statements of some of his brethren; and yet he hesitates not, in the most unceremonious manner, to charge the same person—without any allowance for a failure in memory, situation, indistinct hearing, or difference of view—with *wilful* and *deliberate falsehood*! Thus—"he (Dr. Warren) well knows that he is not describing what actually occurred,"—"he (Dr. Warren) has had recourse to both *defective* and *distorted* statement,"—"I refer to *variations evidently intentional*, which make the facts as published entirely different from the facts which actually occurred,"—"I solemnly declare the Doctor's description to be *an untrue one*," written "with an *evident intention* to deceive his readers,"—"painful as is the alternative, I cannot avoid the conclusion, his (Dr. Warren's) *word is not to be taken*,"—"I see that in his (Dr. Warren's) representations of fact he is never to be trusted,"—"I would say that this description of manner is a *gross falsehood*."† It is exceedingly unchristian, according to Mr. Cubit's views, for Dr. Warren to allow any *feeling* to possess his breast besides that of *charity*; and yet Mr. Cubit shews how much he holds the same *feeling*, in all its sweet and hallowed delicacy and tenderness, by telling the Doctor, that "he has gone to his work utterly reckless of consequences,"—that "he cares not, so he may but lacerate the feelings and destroy the character of the objects of his implacable resentment,"—that "he endeavours to feed the opposition of the prejudiced and factious,"—that "he has not honest manliness,"—and that "his real objections to the Institution all spring from personal and angry feeling."‡ Once more, it is unbecoming the spirit and character of a Christian, in the judgment of Mr. Cubit, for any man to *impugn* the motives of another; and yet he contrives to find his way into the heart of the Doctor, whom he will not suffer to throw the slightest suspicion on the motives of the promoters of the Institution, and whom he loads with every reproach which he professes to disapprove. Thus, of the Doctor he says, he charges others with "corrupt motive and practice"—but as to himself, "fair description would not have answered his *purpose*,"—"such unequivocal attacks on the motives of his opponents do I find in other places, that I cannot avoid the conclusion, that these expressions, seemingly so candid, are *utterly insincere*,"—he has written "with evident *intention* to deceive his readers,"—he "*seeks* by meek and plau-

* "Observations," p. 19.

† The reader must contrive to forget the writer's own description of the author of the "Remarks." What "*falsehood*" can there be in saying that a man is "*running*" when he is *walking*? And what of *grossness* in a *monkey's tail*? See "Observations," p. 9, 10, 38, 39, 45, 46, 47, for the quotations.

‡ "Observations," p. 4, 9, 6.

sible professions to *impose* upon the *unwary*,"—and then he asks, "Did Dr. Warren want a *vacancy* to occur in the Mission House? A secretaryship might, perhaps, have gratified his *ambition*. He would not have objected to the *Dictatorship*, provided he might himself have been '*Master of the Horse*.'"^{*} There is nothing in Dr. Warren's "Remarks" equal to this for personality, severity, and want of candour; and yet Mr. Cubit is in admirable keeping with Mr. Ward in his "Farewell Letter," on the same side of the house, and in reference to the same opponent. Hear the letter; "IT IS NOT TRUE:" he, (that is the Doctor,) "indulges, and afterwards publishes, suspicions concerning them the most BASE, DISHONOURABLE, and FALSE; yes, according to the best of my knowledge and belief, utterly destitute of any foundation in truth."[†] Mr. Crowther and Mr. Vevers never stoop to such language as this. It is true, the writers referred to, make their statements agreeably to "the best of their *knowledge* and *belief*;" but they must allow others to have "*knowledge* and *belief*" as well as themselves, and to *state* accordingly. There may be truth on both sides; and one man's "*knowledge* and *belief*" may satisfy the public as well as those of another, A case or two may assist the reader here.

MESSRS. CUBIT, WARD, and
VEVERS'
"Knowledge and Belief."

1. "I would say that this description of manner is a *gross falsehood* — I know that *great earnestness* of manner is consistent with great kindness of feeling, and that an address, smooth almost to fawning, may cover fearful malignity. He *did* say, and he said *very earnestly*, that he had not sought this office."—*Observations*, p. 47.

2. "It appears *too common* for large deliberative assemblies to be *thrown, occasionally* at least, into *disorder*: to avoid this, especially among religious people, is exceedingly desirable."—*Letter*, p. 8.

3. "That the consideration of the subject was *not* in that state of *tranquillity* which usually distinguishes the proceedings of the Conference, is to be *deeply regretted*; but is it fair to represent this *agitated state* of the Conference as arising from the domineering influence of Mr. Bunting?" *Appeal*, p. 20.

DR. WARREN'S
"Knowledge and Belief."

1. "Having uttered a few sentences with unusual emotion, he ended with these remarkable words, at the highest pitch of his voice, and with a violence of gesticulation which gave serious alarm to his friends for his personal safety."—*Remarks*, p. 31.

2. "Suffice it to say, that after a long continuance of the most indecent and unmanly uproar I ever witnessed in a public assembly, I was obliged to submit, &c."—*Remarks*, p. 9.

* "Observations," p. 9, 21, 23, 38.

† "Farewell Letter," p. 11.

To persons who were not present on the occasion, very little could be made out against the "knowledge and belief" of either party. In Dr. Warren's account, we find the *statement* of a case; and to meet it, which is still in his favour, Messrs. Cubit, Ward, and Vevers have to make *concessions* and to commence *apologists*. A third person might slip in like a wedge between the parties, with a third description, and drive them still more widely asunder; but without charging either, or subjecting himself to the serious imputation of "*gross falsehood*." Things are differently viewed by different persons as they are *disposed* to contemplate them, and according to the *light* in which they are beheld. Some, like Scott, will give a subject its full proportion of colouring; and others will withhold the colours which the picture should possess. When, however, a man *speaks*, and speaks *only*, according to his "*knowledge and belief*," it scarcely comports with ministerial dignity and christian charity—the "charity which hopeth all things," according to Mr. Ward's motto, for another—who speaks from the fulness of his own "*knowledge and belief*," to tax his fellow with "*gross falsehood*." "Physical truth," says Dr. Johnson, "is, when you tell a thing as it actually is. Moral truth is, when you tell a thing sincerely and precisely as it appears to you. I say, such a one walked across the street; if he really did so, I told a physical truth. If I thought so, though I should have been mistaken, I told a moral truth." Mr. Cubit may perhaps reap some instruction from this; and at all events, to preserve the character of *consistency*, he should avoid what he condemns in others. The man who prefers a *charge* should himself be free from its *guilt*.

The *suppression of facts* is another source of complaint.* Mr. Cubit himself, however, is not the most frank in his communications. He remarks, that "if Messrs. Beaumont and Everett gave up their right to speak, so did Messrs. Lessey and Bowers;"† but he takes care to omit the fact, that Mr. Bowers, according to report, had delivered his sentiments on the subject, in a speech of considerable length, at the preceding Conference; and also to avoid reminding the reader, that Mr. Lessey was on the Committee, during the sittings of which he had numerous opportunities of expressing his sentiments; whereas, neither of the two former had given utterance to their views in the presence of their brethren on any public occasion. He also observes, "It has been customary for some years, to furnish some instruction to our young missionaries, previously to their departure from England."‡ But he omits to tell his readers, why the knowledge of that "instruction" was *withheld* from the public, till it was found *convenient* to employ it as an argument in favour of the "Institution," by the friends of the latter; what *kind* of "*instruction*" was communicated to the Missionaries; how *long* they *remained under tuition*; what *proportion* of the *expense*, exclusive of their regular allowance for *board*, was paid for *instruction*; how many have been accommodated with a short residence in London, in consequence of having left their situations at home; and how many have been detained in London for a season, not so much because of their *ignorance*, as on account of their *waiting for embarkation*. Mr. Cubit informs the public of the Committees of the "Missions" and of the "Institution" coming to an agreement with each to *pay* and *receive* for the education of candidates;§ but he does not remind the reader of

* "Observations," p. 24, 28. † Ibid. p. 45. ‡ Ibid. p. 50. § Ibid. p. 50, 51.

whom these Committees are composed. Let any man examine the *list*, and he will find the most *influential characters* upon *each*, and constituting the *majority*. Hence, it amounts to little more than that of a man *agreeing with himself*—approving in *both instances* of his *own measures*!

Once more, he is extremely careful to inform the public that he writes his “letter as an individual”—“on his own responsibility”—that “the Committee of the Institution have no connexion whatever” with it—and that it “possesses no official character.”* This may all be very correct; and yet a Committee may *approve* of an act, which one of its *members* is about to perform, [and of which it is *aware*, without a formal *request* to do it, or without allowing the publication *officially* to go forth! Does Mr. Cubit wish to veil the fact, that he was not *encouraged* in his “task” by the members of the Committee? And is he ignorant of the fact, that he is under their approving smile? How came the pamphlet to find its way on the cover of the Magazine, in the shape of an *advertisement*, if not *heartily approved*? If we were so disposed, we might, by turning his own logic upon himself, charge his pamphlet upon the Committee; since, in consequence of his *connexion* with its members, he might be *concluded* to be *echoing* their sentiments.† But we will not in this case imitate his example; for there are men on that Committee who, however they might *desire*, and *approve* of, a *general reply*, would be *ashamed* of the language, which, in the *detail*, he often employs; and that his “Observations” have been penned, as under the eye of a surveyor of the Committee, *cum privilegio*, few will doubt who look at his situation as *secretary* of the “Institution.”

It is further stated by Mr. Cubit, that “*clamour* and *intimidation* are resorted to, as well as “*threats* by *Dr. Warren* and his *party*.”‡ This is to be deprecated by every lover of peace. But up to the publication of Mr. Cubit’s pamphlet, the *law* had never been called into exercise by either Dr. Warren or his party; whereas, in order to *eject* the former from the Oldham-street pulpit, *legal* notice was served, and the *civil authorities* were employed to *intimidate*, which was soon followed by hauling a local preacher to prison for asking a question in a public meeting. Has Mr. Cubit any cause for triumph here? His own party employing the *solicitor*, the *police*, the *magistrate*, and the *New Bailey*, on the one hand, and the other employing none of them, till pushed to *self-defence* in court, when they asked the advice of counsel! It is not the intention of the writer to justify either; but he may be permitted to ask, on which side are the “threats” to be found?

Dr. Warren is charged by Mr. Cubit in his “Observations” with being in league with the *Newspaper Press*.§ But is every thing said of a man in the journals of the day to be filiated on the man himself, or his party? If so, the most innocent may be implicated. Is every thing correct that is stated in the public prints? Then, Mr. Cubit himself is not clear. Is it impossible for a man to come in contact with a newspaper, without contamination? Alas, what becomes of all the Methodist preachers who have defended themselves through that medium! Is it proper only for one party to engage the press in this way? Let it be decided to which the right belongs, for both

* “Observations,” p. 55.

† Ibid. p. 27, 52.

+ Ibid. p. 27.

§ Ibid. p. 26.

parties have employed it on the present question: even the substance of the "Circular" from the Manchester Special District Meeting appeared in the Manchester papers before it was sent to the preachers in its quarto form. Are Methodist preachers to have no connexion with the newspaper press? If so, why did some of the best men in the body become shareholders in a newspaper a few years back? And why are the friends of the "Institution" now publishing a newspaper? We say *friends*—and this is said "*advisedly*."

The *Preachers*, both in *Manchester* and *London*, are reported to have been at the board of *counsel*; and the public are assured that they are extremely *select*, and only on *one side* of the *house*. It is further stated, with all Mr. Cubit's censures of *party*, that the paper in question belongs to a *party*—that it is intimately connected in its *associations* and *objects* with the "Institution"—and that if the *moderate* WHIG has any notion of safety, it is high time for him to think of a gently counteracting medium of his own. Mr. Cubit will find access to its columns with his *articles* and *advertisements*, as, in the *inside* of the Magazine, with his vituperations against Mr. Drew, in a review of that great man's Life,* and as on the *outside* of its cover, announcing a reply to Dr. Warren. But the Editor, with his £300 per annum salary, and £500 in reversion, should the thing itself not succeed, will be careful not to *offend* his *employers* by the admission of any article opposed to their *opinions* and *designs*. So much for newspaper *influence* and *leagues*. Nor is this all; but the *promise* of *support*, in his *medical profession*, (to enter upon which with *due honour*, he has just been down in the north, to secure an M. D.,) will unite him still more firmly to the *tory* side of the house.

The First Aggressor—Pluralities—and Power.

It is deemed a point of some moment, in cases of dissension, when the conflicting parties can fasten upon each other the *cause* of quarrel: and wherever it is fixed, a portion of odium is the result. An attempt is made, in the present case, to put it upon the opposers of the "Theological Institution," in their first writer, Dr. Warren.† A distinction ought here to be made, and its propriety will be perceived by attending to the writings of the opposing parties.‡ Dr. Warren was the "*first offender*," as a *complainer*, but the pro-Institutionalist was *first* in the transgression, as the *occasion* of complaint. Those, who were the *originators* of the "Institution," and have all along been signaled as its warmest *supporters*, are charged with an *assumption* of *power*; prove this, and the *moving cause* of opposition is established. To this, every subsequent charge is to be traced. In what is this "extraordinary *assumption* of power" said to consist? In uniting in the same person, the *threefold* office of "PRESIDENT of the INSTITUTION, THEOLOGICAL TUTOR, and SECRETARY of the FOREIGN MISSIONS."

* He will not soon forget the castigation he received on this subject, in a pamphlet, entitled, "The Dead Lion rescued from the Heels of the Living Ass, by a Jackal: being a Reply to the Review of the Life of Samuel Drew, A. M., in the Wesleyan Magazine for August, 1834, by Vindex."

† "Defence," p. 7; also, "Observations," p. 33.

‡ "Defence," p. 7, 8; also, "Remarks," p. 6, 26—28.

Is this the fact, or not? So it is stated by the first opposer of it;* the statement was never contradicted in the Conference; and it stands confirmed in the minutes of the Conference of 1834.† Now, as Dr. Warren, as the first anti-Institutionalist, was a member of the *first* "Institution-Committee," and acceded to the proposal of a PRESIDENT, in whose *unassociated* office he saw no impropriety, it is but fair to give him credit for truth, while stating his opposition to have *risen out* of the other *two* offices *connected* with the *Presidency*. And will any man say, that there is not here an "*extraordinary* assumption of *power*?" Let it be distinctly understood, that the excellent person upon whom these offices are imposed, is perfectly out of the question. They were not of his seeking, nor yet willingly accepted by him. *His* personal *opposition* to the thing, as stated by Mr. Crowther,‡ who is an authority on this subject, will bear us out here; and through that opposition, Mr. Bunting himself is absolutely, in this instance, thrown into the scale of the opposers of this "*extraordinary* assumption of *power*." It is repeated—this excellent man apart—let the person be pointed out since the commencement of Methodism, who has had, with the exception of Mr. Wesley, vested in himself, unconnected with the Conference chair, a title of the power complained of, in any shape. This, then, being the *origin* of hostility, the men who were the instruments of it, were the "*first offenders*:" for though Dr. Warren was one of the Committee, it was opposed by him. All the other members of the Committee are to blame. It was *their creation* that was the *occasion* of *his* hostility. With them remained the *cause*—with him the *effect*; and unless a species of logic can be invented to shew that the *effect* *precedes* the *cause*, it will be difficult to fasten upon any one of the opposers of the "Institution" the *first offence*. Had the author of the "Remarks" acceded to the *threefold* office, and then turned round, he would have been the "*first offender*" as *accessary* to the *cause*, and giving rise to the *hostile effect*.

This is a point of some delicacy; but the subject is before us, and ought to be able to bear a scrutiny. The subject of *pluralities*, except in very minor cases, in Wesleyan Methodism, is crowded with difficulties, and involves others in other quarters. Take the case in hand; and, to simplify it, abstract the office of "assistant Theological Tutor" from it, confining it only to the *two-fold* office of SECRETARY of the MISSIONARY SOCIETY, and PRESIDENT of the THEOLOGICAL INSTITUTION. To *save* the latter "Institution" in its *fund*, it is arranged that the President shall have no *salary* attached to his Presidency, and is therefore to be paid his *expenses* out of the Missionary treasury.§ In order, however, to prevent the Missionary department from sustaining loss through personal absence, it is also arranged, that his "lack of service" shall be supplied by the labours of another person.¶ This is a fair statement of the case: and look at it. Every *fund*, it will be allowed, has a *right* of *property* in the *time* and *labours* of its *agents*, who may *receive* from it their *support*, where *exertion* is *required*. It is on this very principle, it is presumed, that an assurance is given to the Committee of the Missionary Society, that if it should be found necessary to supply the Secretary's occasional "lack of service" at the Mission House, by additional help

* "Remarks," p. 6.

† Minutes, p. 98, 99.

‡ Defence, p. 31, &c.

§ Minutes, p. 99, 1834.

of any kind, the expense of such help is to be cheerfully defrayed without charge to the Missionary fund.* A *consciousness of injury* sustained by the fund, through the Secretary's absence, suggests the *propriety* of discharging the *debt* due to the Mission House, should any occur, by the labour of another; and without staying to inquire whether the debt is paid to the *full*, by an equally *efficient supply* in the person of Mr. Hoole, and taking it for granted that it is merely borne to serve the purposes of the occasion, still, we find ourselves at the point where we started: for the inquiry still is, From what *fund* is the *supply* to be *paid*? Let it be from the Contingent Fund, or any other, it still will follow, that a *certain sum* must be *abstracted* from *that fund*, in the *labours* of such a man; or, in other words, a certain portion of its property, which should be devoted to the *legitimate objects* for which it was instituted: and it will be difficult to prove that the active and appropriate service, to which its monies are to be devoted, is the Mission House. Thus much is certain, that such an application of the monies was never contemplated either by preachers or people; nor would it ever have been allowed, had it not, in this *circuitous*, and comparatively *hidden* way, been intended to *benefit*, by way of *saving*, the fund of the "Theological Institution." The conclusion, therefore, is, that the "Theological Institution" ought, since it ultimately derives the advantage, to pay from its treasury, to one or other of the funds alluded to—to whatever fund, in short, the debt is due—the extra sum expended for *its accommodation*. Should the means, on the other hand, for its support be so scanty, that it must make encroachments upon other funds to bring it into being, and keep it there, it then becomes a question, whether its promoters have not been in too great a haste in its establishment, by running *before* the providence of God, rather than *following* its *leadings*, seeing that there is not a proper, regular, legalized provision for its existence and continuance.

The monies proposed to be paid from the Missionary Fund for the *education* of the *Missionaries*, to the "Theological Institution," is a distinct subject. But an attempt has been made to veil this; hence it is said, "the Missionary Committee do not possess the requisite means of instruction to the extent that might be wished. It was therefore judged expedient by them, when the Institution was about to be carried into effect, to endeavour to arrange with the Committee for the education of these young men, conceiving that at such a place their objects would be more completely and economically accomplished than elsewhere."† From hence, it should seem, that the Missionary Committee anxiously fastened upon the *Institution*, and was the *first to move* in the business. This is an error; when the question was discussed in the Conference of 1833, it is said to have been stated by one of the speakers, that an objection might arise as to the *ways* and *means*. This he met with a reference to the Missionary Fund; so much from it, and so much from other sources, &c. The Missionary Fund, as an available source—and very properly, if Missionaries were to be educated—entered into the *earliest calculations* of the promoters of the "Institution." They went to it, and next brought the Missionary Committee over to their views. This is the *order* in which matters are found to stand. An "Institution" is about to be *established*—it must be *supported*—let

* "Minute," 9, p. 9, 1834.

† "A Voice from the People," p. 11, 12.

the Missionary candidates share its *benefits*—and let the Missionary Fund contribute its quota. The “Institution” avails itself of the Missionary Fund in its calculations in the first instance, and then, to secure an existence, brings up the Missionary candidates with their proceeds. A round sum was at *first* noticed, as calculated *substantially* to support the Institution. Seven hundred pounds got noised abroad. This was opposed to public feeling and sentiment; and the Committee settled down, in deference to that feeling, to “a fair remuneration”—“this remuneration” being *strictly limited* to the number of Missionary candidates.”* The precise sum cannot of course be ascertained, till the “Institution” has been some time in operation. The question, however, is not whether the Missionary Fund ought not to pay for the education of its candidates—for that it ought to do in all fairness—but whether they should be educated in that way, and at such expense. And then we return to the propriety and necessity of the “Institution.”

For the pro-Institutionalist to exhibit other cases, in which one fund is brought to the aid of another, may serve his purpose so far as to blind himself, but not to enlighten others; nor are the oppositionists disposed to justify such proceedings. It remains with those who support their measures by such cases, to prove,—in the borrowed language of Mr. Bunting, in his Memoir of Mr. Bulmer, “that two blacks make one white,” or that one abuse is the justification of another; and if they are satisfied with either the wisdom or the honour of such proceedings, it is not for those who oppose, to envy them. There are cases, however, it is well known, in which the greatest scrupulosity is observed, not to allow one fund to encroach upon another, either by saving or impoverishing it; and this is the conduct to which appeal is made by the anti-Institutionalist, as the most honourable, and as belonging to his side of the argument. There is no need to go further than the case in hand, as already partially alluded to. To prevent any alarm in the friends of Missions, and to assure them, that the Mission House shall be honestly paid back, in the time and labour of another, the full amount of what it may give to the “Theological Institution,” in the time and labour of its regularly appointed Secretary; they are informed, that his “lack of service,” shall be supplied, and that all additional expense shall be “cheerfully defrayed.”† But, paid, from whence? Not from the fund of the “Theological Institution;” and there is the evil, as well as the grievance. It may be a very *cheering* consideration to some persons, to find themselves at liberty to put their hands into one fund, in order to enable them to supply another, with a view to carry on a favourite scheme, which the great Head of the Church appears to thwart, by refusing to prepare the way with the needful; but to others, it is rather an unfavourable omen, that such expedients should have to be resorted to; and they entertain some doubts whether the expenses, if paid at all, should not rather be mournfully, than “cheerfully defrayed.” Mr. VEVERS appears to have settled the question of pluralities‡ with perfect satisfaction to himself; but he will find that it requires more attention than he seems to have given it, and is pregnant with greater evils than he apprehends.

A clashing of interests in the fund, is not the only evil resulting

* See “General View.”

† Minutes, p. 99, 1834.

‡ “Appeal,” p. 29.

from *pluralities*, but an excess of *power*. Every office has its power and its authority attached to it; and the man who holds office, is, by that office, so far elevated above his brethren, with whom he before walked as an *equal*. Though no man is less likely to *abuse* his power, than the person upon whom so many offices have been heaped—though every way *worthy* of them all, and as many more, if he could sustain them—and though the body is utterly unable to furnish another *like* him, still from the bare *possibility* of abuse, in a body eminently *ONE*, and with so much *EQUALITY* in the priesthood, and from the further *propriety* of *dividing honours*, as well as the *necessity* of *multiplying labourers* for the *prosperity* of the *work*, pluralities ought to be avoided. As such creations are likely to multiply, and may lead to other serious evils, which it requires very little sagacity to foresee, it is only to be lamented, that the *precedent* should have been given; and the sooner a disease is checked, the better; for, let it once become fixed in the system, and it will baffle the skill and force of medicine to remove it. The objection, then, be it remembered—and this removes all *personality*—is not against *the* man, who is *now* vested with the *official power* in question, but against *any* man being clothed with it.

It would be difficult to find a man, as has just been stated, in the Wesleyan body, so well qualified for either of the offices, whether separately or conjointly, as the person upon whom the honours are conferred; and hence the plaudits of Mr. Cubit, in his "Observations,"* appear as obtrusive to the anti-Institutionalist, as the bustling, stroking recommendations, of a mercer on the other side of the counter, offering for inspection a piece of excellent silk, to a person equally competent to judge of its quality and value with himself. No—it is repeated, it is not the *man*, but the *measure*; it is not his *competency* to fill *one*, or *both*, or even a *dozen* other *offices*, but the impropriety of *uniting* so many *offices* in the *same person*—whoever that person may be. And so far does Dr. Warren appear *consistent*, in opposition to the remarks of Mr. Cubit.† He was not against *men* of *talent* holding *office*; but against a *man* holding a *plurality* of *offices*.

Complaint is made by Mr. Crowther, that Dr. Warren, who professes to take alarm, has not "been pleased to specify the *power* to which he refers:"‡ and yet it is impossible to read his "Remarks," without perceiving that the *power of office* is the burthen of the whole. *Power* is as closely connected with *office* as *honour*: and this, as stated, was forcibly argued at Conference, when an objection was taken to the title of Visitor,§ as not implying *power*, and *PRESIDENT* was adopted in its stead, as including the *thing* contended for, and without which, office was only an empty name. This will be in the recollection of those who are clamouring for definitions, and whose rejoinders prove them to be pretty much alive to the subject on which they wish to be enlightened. *Official power*, then, being the evil to be guarded against, it will be necessary to make a remark or two upon it; "Ye know," says our Lord, "that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you."|| From hence, it should seem, that if our Saviour favours one

* p. 49, 53, &c.

† Ibid. p. 20.

‡ "Defence," p. 29.

§ "Remarks," p. 32.

|| Mark x. 42.

side of the subject more than another, it is the side of *equality* combined with *humility* and *servitude*,—that *office* elevates to *dignity*—and that the person thus raised in *rank*, is endued with *authority*. Of this *authority*, or *power*, or both, there are different *degrees*; the monarch wields a more tremendous power than the most exalted officer of state. Pharaoh is greater “in the throne,” than Joseph. Descend somewhat lower; look at the “centurion;” and what is his language? “I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to this man, Come, and he cometh; and to my servant, Do this, and he doeth it.” Here is a man even “under authority,” and yet he has vested in him a power, on which is suspended a considerable portion of the happiness or misery of those beneath him. Apply this. Here is the President placed over thirty young men. He acts *under* the authority of Conference, and has the eye of a managing Committee *over* him. But the very reason for his having been placed there, is drawn from his *fitness* for the situation, and the *respect* in which he is held. In proportion to the *ability* with which he discharges his duties, will be the *confidence* reposed in him; and in the same ratio will things be *left* to him, till he shall have power both to say, “COME,” and “Go.” Those who “come,” *may* be his *favourites*, and those who “go,” *may* depart under his *displeasure*; and merely from the *confidence* reposed in him, a minister may be *lost* or *saved* to the Connexion; for, after all the migrations of a young man through Quarterly, District Meetings, and Committees, a *single word*, a single *whisper*—for the Conference and the Connexion are like the great ear of Dionysius—from any high quarter, will affix upon him the condemned seal. Take the same personage to the Mission House, clothed with the authority of Presidency, and you will still find the same respect and confidence,—all yielding up the power to say, “COME” and “Go.” Of such *power* and *authority*, we cannot but see the existence; and to any *respect* that can be shewn, him he is fully entitled. We only need to look into Mr. Cubit’s pamphlet for arguments. He informs us, that the President is “senior Secretary of the Missions,”—that the *entire department of duty devolves upon him*,—that he is there “furnished with *sufficient occupation*,”—and that it was only in consequence of a “pledge” given by the Conference to supply his “lack of service,” that the Missionary Committee “acceded to the proposal” of his Presidency in the Institution.* Is not the immense importance of an office so filled, both seen and felt? There is no occasion for Mr. Cubit, in order to make out a case against the minority, to demand “*proof* that” the person in question “*seeks* the Dictatorship.”† Such “mischievous insinuations” he may reserve for some other occasion, so far as the opposers of the Institution are concerned. The evil, if such it be, is not in the *man*, but in the *combination* of *office*; nor yet *desired* by the *man*, but *occasioned* by his *friends*, as already stated. The result is, that the dreadful hazard is run—not intentionally, of suspending the admission of a young man into the regular work of the ministry upon the opinion, prejudice, or favouritism, of an INDIVIDUAL, both at *home* and *abroad*. This illustration will, perhaps, serve the place of a definition; and, to an anti-Institutionalist, this combination of office involves an “extraordinary assumption of power.” By those who are in love with power, or who defend it, in order to reap

* “Observations,” p. 49.

† Ibid. p. 50.

the advantage of preferment from it, the subject will be viewed very differently. But what becomes of the lauded advantages to be secured by it, expatiated upon by Mr. Kruse, who informs us, that "the proposed plan, instead of affording new and questionable facilities for the admission of candidates to the ministry, the approaches already in existence to that office, if at all touched, are actually narrowed?"* The "plan," in fact, is rendered "*questionable*," by the *narrowing* character of its termination—like the broad receptive part of a funnel at the *commencement*, and the narrow tube at the *close*—beginning with the *many* in the Quarterly and District Meeting, and reducing it next to a certainty of ending with *one* at the "Institution."

As it is not the *men* but the *measures* that are subject to objection—though Mr. Cubit would fain force the latter on the minority,†—a little freedom may be indulged on another point—the *election of officers*. This same writer, in his "Observations," contends, that it was as "much the duty" of the October "Committee," of 1833, "to proceed to the consideration of the question of Officers, as it was to consider the particular plan of study, and the locality of the Institution;" that it was one of "the naturally-arising questions to which it was necessary the Report should contain a reply;" that "in proceeding to the question of Officers, they were only executing with fidelity the trust reposed in them;" and that by so doing, they were not "exceeding their legitimate powers."‡ Such are the *assertions* made; for the *proofs* we must look elsewhere. But we are not to look to Mr. Cubit, in every instance, for proofs, otherwise we shall be woefully disappointed. He has a very summary mode of proceeding with a discussion. Listen to him: "If Dr. Warren's friends come forward by scores to reply to what I have *stated*, their *replies* all amount to *nothing*. He has said that such and such occurrences took place, after a manner which he describes. I *meet his statements* by *denial*. There the case must rest till witnesses can be examined."§ He appears not to be aware, that the public have as good a right to demand proof from him, as he has to demand it of his opponent. He reminds the writer of a person who ascended the christian pulpit, and after noticing the opinions of several commentators, proceeded to *reply by denial*, without offering a single *proof*, closing with—"Matthew Henry says so and so, but I *deny* it; and having *proved* that, I go on to the next head of discourse!" Whatever *credit* may be due to this mode of proceeding, it can never be maintained that it will be productive of either *light* or *satisfaction*. But "to *speak out* on the subject," to employ the language of this same writer,§ it may be remarked, *first*, if "*duty*" was to be the guide of the Committee, it was as much their "*duty*," in order to *complete* the business, to fix upon the *building* as the *site*, and to state the *stipend* as to select a *Tutor*. *Secondly*, if things "*naturally-arising*" out of the business were to be attended to, then it was as *natural* for them to enter upon the number of servants for the establishment, the hours for sleep, study, and the time of rising with regard to the students—the number of lectures, together with their periods of delivery, in reference to the tutors, as to attend to the number of Students, and the character of their studies. *Thirdly*, if they were executing a "*trust reposed in them*," we ask for the *deed*

* "Thoughts," Meth. Mag. 1834, p. 1823-4.

† "Observations," p. 27.

§ Ibid. p. 52.

‡ Ibid. p. 18, 20.

|| Ibid. p. 29.

of trust, in which their duties are specified. And this brings us to the *fourth* point—their “*legitimate powers*.” That which is “legitimate” must have *law* for its authority; and for the law itself, we “naturally” turn to the “statute book.” All that we find there is,—that the Committee should meet “to arrange a plan for the better education of the junior preachers.” The *plan of education* was the utmost to which they were authorized to proceed. There were many other particulars “*naturally-arising*” out of the subject; but as they were not rendered “*legitimate*” by specification, it was therefore not their “*duty*” to enter upon them, and consequently no breach of “trust.” Neither *place* nor *officers* are noticed in the Minutes; and, in fixing upon either, Dr. Warren was as culpable as any of his companions,—a culpability, however, of which he repented. But, admitting it even to have been *lawful*, still, if there is any meaning in apostolic language, we are left to inquire into its *expediency*. Omitting the latter, however,—now that we are compelled “to *speak out*,”—where was the *propriety* of the election? So much was Mr. Bunting impressed with the impropriety of the step, that he “objected to their nomination of any officers at all at this time;”^{*} nor was it less a source of regret afterwards to Mr. Hannah. And how could it be otherwise, to men of any sensibility? Here is an “*Institution*,” *delayed* nearly a *hundred years* for want of a “*proper Tutor*,”—and here are several persons, who, after having passed by Benson, Clarke, and Watson, in their several days, sit down to deliberate, propose plans, pass resolutions, and finally fix upon some of *themselves* as the *only* “proper persons” that had ever turned up for the *offices*, during that period! Yet, much as these men regret it, they must be again forced upon the public in this attitude by an injudicious advocate, who not only insists upon *election*, but *self-election*,[†] as far as the Committee are concerned, and they themselves constitute a part of that Committee. In this case, they only have to echo the sentiment—“Save us from our friends!” Not a single act of the Committee was so much calculated to throw discredit upon its proceedings as this. Instead of patiently waiting till Conference, to see whether any of their number should, above all others, be elected as the *only fit* persons for sustaining the *offices* to which they were *disposed to help each other*, they embrace the very *first opportunity* that *offers*, for the purpose of *securing and dividing the honours among themselves*, connected with their *own plans*. This forwardness to office and to honour, augured unfavourably with many; for, if men, they concluded, could bring themselves to deliberate on plans, and instantly on those plans begin to form *official creations* for *themselves*, to the *rejection of all others*, they knew not to what extent they might be induced to proceed, when put in possession of the *power* to which each separate *office* would *give rise*: nor were their fears much allayed, when they found those very persons *thus elected, secured* in *that* election by the same active influence at Conference. Mr. Cubit, in his *zeal*, may “*speak out*” as much as the fire within will give rise to, but he will ere this perceive that his *indiscretion* compels others to “*speak out*” what they would otherwise have kept *in*.—Will Mr. Cubit have the kindness to state how many of the members of the Committee perused his MS. together with the proof sheets, before the last correction was given; and how it happened they permitted this hazardous vindication to escape their notice?

* “Defence,” p. 31.

† “Observations,” p. 31.

Majorities, and Public Feeling.

PERSONS who approve of the "Institution" argue, that public feeling is in their favour; and those who take an active part against it, declare the impression to be with them. Examine both sides. The pro-Institutionalist has had every advantage; he has had a *Select Committee* in his favour; his friends have had *dinner parties*, to support him; *Meetings* have been called *exclusively* for his aid; and the *Conference*, with the *majority*, take him under their *protection*. Persons may be considered as having been employing their influence on his behalf since *October, 1833*; and up to *November, 1834*, embracing a period of more than *twelve months*, we find, as advertised on the cover of the Wesleyan Magazine, at the last mentioned date, no more than £2,506. 11s. announced as "*donations*," exclusive of the Irish Legacy, to *commence the work*, and £265. 17s. as *subscriptions* to *preserve it alive*; a considerable portion of which is subscribed by the *preachers* themselves. From the advertisements on the *outside* of the Magazine, turn to the "*flourish of trumpets*" heard *within*, in the same number, and see how admirably they chime: the "*friends of the 'Institution,'*" says Mr. Kruse, "*cannot but be thankful for those expressions of satisfaction which have arisen from quarters where approbation is most valuable. We mean from those well-informed and experienced friends, whose standing in the church, and ripened judgment, qualify them for forming a right estimate of the measure. Nor have the marks of this concurrence consisted of empty verbiage, or high-sounding encomium; so easily lavished when the heart means nothing. Good wishes have been supported by liberal deeds; and, so far as the calculations of enlightened reason deserve dependence, the continued prosperity of the undertaking may be expected.*"* So much for the "*liberal deeds*" of "*well-informed and experienced friends!*" So much for the "*right estimate*" formed "*of the measure*" by *ripened judgment!*" So much for the prospect of "*continued prosperity*," according to the "*calculations of enlightened reason!*" But leaving the munificent doings of those who are distinguished for "*standing in the church*," as well as the writer of the article, "*Peter Kruse of Chelsea*," whose name appears neither among *donors* nor *subscribers* in the published list for November, but who nevertheless hates "*empty verbiage*" and "*high-sounding encomium*," things that are "*easily lavished when the heart means nothing*"—leaving these, it is repeated, let us for a moment advert, not to the "*sayings*," but to the "*doings*" of the *ill-informed*, the *inexperienced*, the *unripe*, the *dim-eyed*, or *unenlightened*. Look at the *Collections* and *Subscriptions* for the *Schools*, for *Work at Home*; for the *Missions abroad*! These are properly the collections, not of the *few*, but of the *mass*—of the *people*. *Two hundred and sixty-five pounds* per annum for the "*Institution*," by the "*ripened!*" and *fifty thousand* per annum for the "*Missions*," by those who are not ripe enough to see the advantage of a "*provision super-added!*" of which "*provision super-added*," more will be seen as the pages proceed. And yet Mr. Vevers, with a trumpet on the same key—with a very slight enlargement, dignifies the subscriptions as the result of "*a generosity almost unequalled in the body!*"†

* "Thoughts," Meth. Mag., 1834, p. 831.

† "Appeal," p. 23.

Public feeling, if any ambiguity attended its expression, is deciphered in the *proceedings* of the *Committee*; and here we will look at the *modus operandi*, or particular plan of proceeding. Had a wise, proper, and straightforward course been pursued, by consulting, not the *few*, but the *many*, there would have been less of party spirit on the occasion. The *people*, it may be averred, in the popular sense of that term, have never been consulted. The measure was introduced into the Conference of 1833, as the measure of a *few influential preachers*, by Mr. Bunting, without any previous notice; a Committee was formed, sat, and deliberated; and the recommendations of that *Committee of preachers*, with some subsequent modifications, were carried at the ensuing Conference. This appears open and fair; and still more so, when we find a circular published by the Committee, inviting the presence and co-operation of the *lay-brethren*. But to whom were those circulars sent? Chiefly to persons who had been *previously sounded* on the subject, and were *known* by the *active members* of the *Committee* to be *favourable* to the *scheme*, or to those of whom some hope was entertained, that, in the midst of so many pro-Institutionalists, they might soon be won over. The *circular* explicitly states, that "such persons" *only* were to "compose" the meeting, as were "*friendly to the object*." And, in order to *prevent* the opposers of such an "Institution" from having any *access* to the meeting, as well as to *prevent* the *letters of invitation*, as far as possible, from falling into *other hands* than the hands of the persons *especially invited*, the *elect* were informed, that the "*Meeting*" was "*PRIVATE and CONFIDENTIAL*," and that the "*LETTER*," like another ticket, was to be *shewn* "*at the vestry door*," in order to "*ENTITLE*" to "*ADMISSION*." Messrs. Cubit and Crowther struggle hard with this subject;* but they cannot divest it of its *apparent partiality* and *exclusive character*. It is true, the opposite party would have manifested, in all probability, the same caution, in convening meetings against the measure. But if so, let them bear the blame; and so also with others. Now, it is not affirmed by the present writer, that there was any thing *illegal* in the proceedings of the Committee; he goes no further than this; *first*, that if they wished to consult *public opinion*, they took the most *unlikely means* to secure it; *secondly*, that if they were disposed to act *independently* of the *feeling* and *opinion* of the body, and only to ascertain whether they could, by *possibility*, select as many *friends* from the *mass*, as would support such an "Institution," they acted with *prudence*, but not so as to give *satisfaction*; and *thirdly*, that if they did not act on *party principles*, *appearances* nevertheless make against them. But, then, a man who has *appearances* to support him—for by their fruits ye shall know them—is less to be condemned for talking on the subject of a "got-up meeting," than those who *deny* it, with such *appearances* against them. So matters stand in the present case. We find every thing done on the principle of *party*, and with *closed doors*, where only one side of the question is admitted and entertained. There was no difficulty in securing *unanimity* on such a mode of procedure as this; and yet, in order to make the deeper impression on the Conference, the preachers belonging to the original Committee enter the assembly, warm with exultation from this *select Committee of friends*, with the argument of *unanimity* from *without*—a case which had been marvellous to have been otherwise! Every

* Observations, p. 12, 13; "Defence," p. 38.

thing was thus done, to prevent the subject from becoming a *public question*. And here is the *core* of the grievance with the *minority*,—not that a majority should *not rule*, but that a majority should have been secured in *such a way*. A fair majority ought ever to bear sway; but it should only be gained on the principle of both parties having an *equal share* of the *advantages* and *opportunities* of *maintaining* their *separate views*; if otherwise obtained, it so far detracts from its own respectability, and exposes itself to the attacks of the minority. And why, it may be demanded, was there such caution manifested, to prevent the question from becoming a public one?—Was it, because the people had no *right* to interfere in the matter? If so, why invite *laymen* at all? But that cannot be urged; for certainly the people have a right to intermeddle with that which, as will be shewn elsewhere, is likely to change the whole character of the ministry under which they are accustomed to sit.—Was it, because the people had no *interest* in it? To this it will be equally difficult to accede; for it is to the people that appeals must be made to support the “Institution;” and whether the subscriptions are *voluntary* or *involuntary*, is of very little importance. An *object* is presented before them; and, in that object, an *appeal* is made to their *benevolence*. The *signs* of a *beggar*, who is *dumb*, are as *significant*, and often as *effectual*, as the *speech* of the most plausible and eloquent. And hence the questions proposed by Mr. Vevers, “Has any money-tax been levied upon the people? Has any attempt been made to introduce a public collection for the support of the Institution?”* are mere evasions. The beggar is still at the *door*, and his *knock* is as effective as his *voice*; and if *not served*, your door will be *marked*. But the fact is, the preachers are absolutely begging for the “Institution” in the same way as for the schools. The names of the men are forthcoming. Or, rather, was it not—the question is simply proposed—because of a *deep conviction*, on the part of the *promoters*, that the project itself was *unpopular*, and that the question, if made a public one, would be likely to *miscarry*? If this were the case, and that it was, will speedily be seen,—why attempt to hazard the peace of the body, by forcing a measure to which the *majority* from *without* was inimical? It may be safely contended, that if the term *party* belongs to any, it belongs to those who manifested such proceedings to carry a favourite measure—a measure opposed to the general sense of the people. And here the *minority*, who read the fourth charge preferred against Dr. Warren at the Manchester Special District Meeting, which goes to state that his “pamphlet obviously tends to promote *strife* and *divisions* in our societies,” may retort it upon those who were resolved to carry the measure *in the house*, in opposition to a strong feeling against it *out of doors*.

An attempt is made to get rid of the charge against the July meeting having been “*got up* for the purpose of eliciting an opinion favourable to the Institution.”† And how is it met? By stating, that it was a meeting proposed by the October Committee of 1833. This does not remove the objection. A meeting may be perfectly *legal* in its *appointment*, and still be “*got up*” in the *materials* of which it is composed, as well as in the *manner* in which those materials are brought together, to effect a certain purpose; and this, as has been abundantly shewn in the remarks upon the *Circular*,‡ was the fact in

* “Appeal,” p. 8.

† “Defence,” p. 38.

‡ Dated, May 30, 1834 Bristol, and signed by the Rev. R. Treffrey, President.

reference to the July meeting. The presence of a solitary individual at that meeting, who was opposed to the "Institution," does not operate against the objection. The person alluded to by Mr. Crowther was there on *sufferance*, not by *invitation*—as a *hearer*, not as a *speaker*; and if we are to judge of the respect which would have been paid to him, had he dared to obtrude an observation, from the manner in which Dr. Warren declares he himself was treated, or the manner in which Mr. Bromley was afterwards treated by the pro-Institutionalists at the Manchester Special District Meeting, he would either have been rebuked, silenced, or shewn to the door. Mr. Crowther limps over this part of the ground of debate most pitifully; and, like most other persons who have the misfortune to labour under any physical infirmity, he knows, and apparently feels, his weakness. Pardon the metaphor; but we are informed by Mr. Kruse, that "a good figure is better than a bad argument."* Can the gentleman, who wishes to "bolster up," to employ the language of Mr Cubit, the liberality of the *Committee*, state the precise number of *preachers* and *laymen*, known to be *averse* to the "Institution" or of whom a strong *suspicion* was entertained, *specially* and *pressingly* invited? Does he know of *one*? Were the two *FATHERS* of the *Connexion*, the Rev. *Henry Moore* and the Rev. *James Wood*, *specially* invited? If not, why not? We cannot resist the conclusion, however painful to our feelings, that the "Meeting" has the *appearance*, at least, of having been "*got up* for the purpose of eliciting an opinion favourable to the projected Institution," agreeably to the statement of Dr. Warren.

A fairly constituted majority will ever command that to which it is entitled—respect. But when we find such *exclusive dealing* on a *general question*, we are ready to take the liberty granted by the great Founder of Methodism, to whose decisions and plans we are always disposed to cling, to think and act in a way contrary to general rule, because of the exception to which the present majority is liable.

"Quest. How far does each of us agree to submit to the judgment of the *majority*?

"Ans. In *speculative* things, each *can only submit so far as his judgment shall be convinced*.

"In every *practical* point, each *will submit so far as he CAN without wounding his conscience*."†

When the anti-Institutionalist sees the influence of public schools on the work of God in other quarters, and considers the probable result of one in Methodism, he feels alarmed; and the case, from its serious character, becoming one of principle and conscience—having an important *practical* bearing on a system, in the prosperity of which depends his happiness—submission can only be effected by compulsion. Besides, to employ such *exclusive measures* to obtain a *majority*, and then, on being obtained, to turn upon the minority, and offer the existing *majority* as a grand *plea* for *silence* on the part of all *opposition*, is not likely to be quietly tolerated either by men of intelligence or piety. A man may have silence imposed upon him through the *power* of those who have taken him *captive* by certain means; but neither will the means *previously* employed, nor *present power*, constitute what either he himself or others will deem a sufficient *reason* for his *capture*, any more than a *justification* of his subsequent *thralldom*. Nor is it to be believed—notwithstanding Mr. Vevers'

* "Thoughts," Meth. Mag. 1834, p. 821.

† Minutes, vol. i. p. 4, 8vo.

quotation from the Poll-Deed, on the subject of majorities,*—that Mr. Wesley would ever have suffered a *measure* to be so *conducted*, or that he intended by that Deed, to *justify such majorities*. The managers of the proceedings were far too *insular* in their tastes for that great man. He was as open as the day; and happy would it have been for the connexion, if, in this case, the children had imitated the father.

Dr. Warren states, that the “measure” was “indecently hurried into accomplishment;”† and to this Mr. Crowther takes objection,‡—endeavouring to meet it, by shewing the *principle* and the *plan* to be both of ancient date. Another view of this subject is taken elsewhere. But to the case in point. The first writer refers to *haste* at the *close*, and the second to *delay* in the *progress* of the subject, from *beginning* to *end*. Both are correct; but the *latter* is not a *denial* of the *former*, and therefore *irrelevant* as a *reply*. And in support of the testimony of Dr. Warren, with regard to the *hurried* manner in which the question was closed, the present writer adduces the language of the Rev. James Wood to a friend, two or three days after the discussion. “I have attended,” said the venerable man—a man esteemed for his deep piety, and in the perfect use of his intellectual faculties,—“I,” said that apostle of God, “have attended *fifty-five* Conferences; but of all the measures I ever witnessed, I never saw one so *shamefully* carried through as that of the THEOLOGICAL INSTITUTION!” This, the writer fixes on *record*, as an *apology* for any dissatisfaction the minority may feel with regard to the majority. No, no, the persons who composed the CONFERENCE *minority*, are not quite so *unreasonable* as their opposers would represent them. Dr. Warren has common sense and common feeling, as well as his opponents. But the principal part of the objection to the measure, as to the *mode* of carrying it, does not rest so much on the *hurry* of the business, as upon the *exclusive* manner of proceeding with it. And here we again turn upon its promoters. So sensible were the members of the October Committee that the public would not support the “Institution,” that, in the hope of rendering it still less offensive, they dropped the proposed number of “*sixty*” students to “*thirty* ;”§ and ultimately proceeded to the plan of *hiring* rather than *building* a place for the accommodation of the pupils and tutors. There would have been no occasion for this, with the impression of a *powerful feeling* in *favour* of the *measure* on the part of the *public*. The opposition to it, in fact, from without—as anticipated by one of the principal promoters, whose name is omitted,—was assigned as a reason, in the July Committee,|| for abandoning first designs, when Mr. Heald, a gentleman from Cheshire, urged the propriety of forming the establishment on an extensive scale.

As another test of *public feeling*, we may advert to the *sale* of the “Proposals” published by the Committee. A complaint was made in the Conference, which has reached the public ear, that a very limited number of copies had been sold. What is the inference here again; but that the people would not even *look at* the thing through the medium of the press? How does this comport with the statement of Mr. Vevers, who affirms that “it must strike the mind of every person who calmly weighs the circumstances in which the Conference was placed,

* “Appeal,” p. 21.

† “Remarks,” p. 34.

‡ “Defence,” p. 39, 40.

§ “Proposals,” p. 37; Minutes, 1834, p. 98.

|| July 26th.

that they had but a choice of difficulties,"* between denying the wish of many of the people for an "Institution," and gratifying a "faction" against it. To associate such men as Mr. Moore and Mr. James Wood with a *faction*, requires an apology from Mr. Vevers. Had it proceeded from Mr. Cubit, it might have been attributed to *habit*, and passed by as a customary language, from which salvation appears next to impossible. But it may be proper to inquire, whether the societies were not in a state of *peace* and *prosperity* up to the Conference of 1833? Then it was, that Mr. Bunting brought the question forward to the *surprise* of all, except his *select friends*. A *few* of his *lay friends* might have talked it over in *social life*. But not a *single society*, through the medium of *Leaders*, *Trustee*, or *Quarterly Meeting*, had been *agitated* on the subject—had *expressed* a *wish* upon it—or had handed a *single memorial* in *favour* of it to the *Conference*. It was Mr. Bunting who *first* brought it into Conference, after quietly *slumbering* for years;—the *Conference* admitted the *question* without any *memorial* calls from *without*, except from solitary *individuals*;—then arose *two parties*, and the "*difficulties*" which followed. But Conference must bear the blame; the preachers were *not pushed on* by *congregated forces* from *without*. The people were *ignorant* of the *measure* till it was brought forward. And as the "*difficulties*" were created *in* and *by* the Conference; so the *choice* has been all along on *one side*. The Conference had no *wish* but *one*, in its *leading members*, from the *first*; and *intended* to make only *one choice*. Led on by Mr. Bunting, the *business members*, who almost *invariably* act with him, closed in with his proposition. The scheme was *their own*—they *intended* nothing else from the *beginning*—they *did every thing* to *carry* it—and having *carried* their *purposes*, we are told they only had a "*choice of difficulties*!!" The "*choice of difficulties*" comes *now*. Having carried their project, the body, by so doing, is split into two parties; and *now* comes the "*choice*"—whether they will give up the "*Institution*," and so preserve the peace of the body; or whether they will continue it, and so rend it from top to bottom. The *choice* of the "*INSTITUTION*" *preceded*; the "*choice of difficulties*" followed its *establishment*—when the *people* were *deprived* of a *choice* which they had a right to exercise. Conference *chose* to *establish* the "*Institution*," and *now* they have a "*choice of difficulties*" of their *own* *creating*!

Since the question has become more *public*, what, it may be demanded, is the *expression* of *feeling*—and who are the *majority* from *without*? The DECLARATIONS signed and handed about are only expressive of a *love* of the CONSTITUTION, *not* an *approval* of the "THEOLOGICAL INSTITUTION." Many have *signed* who are *conscientiously* *opposed* to the *latter*. The friends of the "*Institution*," however, are *covertly* *establishing* themselves by this *diversion*. As multitudes of *official characters* have *not signed*; and the *people*, so called, are almost entirely kept in the *back ground*, what would be the feelings of the *originators* and *promoters* of this *Declaration* and *signature* system, if others were to imitate their example, in hawking about their protests, and a *re-action* were to take place? If the persons, *official* and *otherwise*, *opposed* to the "*Institution*," were to draw up *remonstrances*, and to go about in *every circuit*, to *solicit signatures*, from *members* and *hearers*, it is firmly believed, if we are to judge

* "Appeal," p. 24.

of the *few* who have come *openly forward* to *assist* it in the *outset*, and when most *assailed*, that at least *nine* in every *ten* would *sign against* it, some from a desire of peace, but most from a deep conviction that it is uncalled for in the present state of Methodism. The question now is,—not *what* has given *rise* to this expression of feeling? *that* has been *taken up* at a Special District Meeting, and will be *disposed* of at Conference; but *how* is the feeling to be *allayed*? That the measure did not originate with the *people*, has been openly and honestly stated by Dr. Warren;* and that the people *must* and *will* settle it, does not require the visioned spirit of a seer to foresee. While the Committee were going forward with the work, the people were lagging behind; nor were there any likely means employed to bring the latter into the measure. The very “Proposals” of the Committee, constituting their reasonings and report, did not appear till upwards of *six months* after the October meeting; and even then the people were *virtually* excluded from the benefit of the *light*, by being compelled to *purchase* it, as in the case of the window tax. One of the members of the Committee, Mr. Ward, is among the first to complain of “the delay in publishing the Report,” and characterizes it as “a great fault chargeable somewhere.”†

Not any thing is more certain, than that the smothered feeling of disapprobation towards the measure before Conference, which was manifested by a refusal to *purchase* and *look* at the “*Proposals*,” only required an *occasion* to induce it to shew itself after the Conference had come to a decision; and if it had not been in existence, like fire smouldering under ashes, all the Dr. Warrens in the world would never have been able to blow the flame. No sooner was the *match* applied than the *explosion* was heard. Whether those who *charged* the *mine*, or those that *laid* the *train* and *applied* the *match*, are most to blame, Conference must in this case also decide. Charges may then be reiterated, retorted, and repelled; and a dialogue may be heard between the *majority* and *minority*, somewhat similar to the following:—

Majority. “The city would have been safe, and in peace, if you had not disturbed its repose.”

Minority. “If you had not charged the mine, we should never have thought of firing it.”

Major. “You knew the danger, and ought to have withheld your hand from the match.”

Minor. “It was your place to have avoided throwing temptations in our way.”

Major. “The temptation ought to have been resisted.”

Minor. “That is for others to affirm—not you, who gave the occasion. From you it comes with an ill grace.”

But to whatever length the dialogue may be spun out, it will avail but little, if the evil be permitted to remain.

To talk about permitting the “Institution” to have a *trial*, is to *fix* it *for ever*. Who are the persons that have *commenced* it? Its *friends*. Who are the most likely to *abide* by it? Its *friends*. To condemn *it*, is to condemn *themselves*. To pronounce its *failure*, is to pronounce their own *folly*? For it to *miscarry*, is to *prostrate* them, together with their *plans*, before the *public*. Their *credit* is at stake.

* “Remarks,” p. 18.

† “Farewell Letter,” p. 7.

They have an *interest* in its very *existence*. They will cling to it with the tenacity of life. The *child* is *their own*, and with a *failure* before the eye, they will *prolong* its days, and live on with *hope* in the distance. Parents are not the *first* to see *faults* in their *children*; nor yet always the *first* to *abandon* their own offspring: and if the promoters of the present "Institution" will *risk a rent* in the Connexion in the *beginning*, they will struggle for its *continuance*, with all its *imperfections*. The present conflict will only endear it to them. The very persons who *originated* it have its *management*; and it will be likely to continue in *their hands* for *years* to come, unless crushed in the outset. To discuss its merits is now, with them, a Methodistical sin; and thus they endeavour to encircle themselves by law, and perpetuate the "Institution" by Intimidation. Discussion was *prevented* as far as possible in the societies respecting the "*plan*," prior to its being taken into Conference; and now that the "Institution" is *established*, discussion comes *too late*! It amounts nearly to this: "*You shall not speak upon the question, if we can prevent it;—you did not speak in time;—therefore, you shall not speak at all!*" Are rational beings, entitled to the same privileges of those who carried the measure, to be treated thus? Others may talk of the Constitution of 1795—of vote by ballot—of lay delegates—of cutting off supplies, as they will; the writer will have nothing to do with such subjects; he will have no mixture; he will keep to the question—the original grievance—the INSTITUTION, and *nothing* but the INSTITUTION. Dr. Warren began with this,—the people began with this; no by-paths for the writer! He goes direct to his object. Nothing shall divert him from his course. His opposition expires with the Institution.—Now or NEVER! The INSTITUTION, and *nothing* but the INSTITUTION! in its overthrow as a METHODISTICAL BLOT!!

"Better," say some of the preachers, "*lose thousands, yea, tens of thousands of members, than violate rule, or give up our discipline!*" This is awful language for *men of God*—men who profess to *love immortal souls*, and preach on their *value*,—men who manifest a *zeal to save*, and an *indifference to lose*!..... But, 1st. *All discipline, all rule, is not essential*. Time was when the greater part of the *rules* of the body had no existence; and rules have been multiplying with the Conferences that have rolled on. Many of them, therefore, are to be regarded rather as *prudential* than *essential*. It is *essential*, as to *membership*, and *personal piety*, that men should *cease to do evil and learn to do well*; and it is matter of *prudence*, when they are exhorted by the same rules to abandon the use of *tobacco* and *ardent spirits*. Who, 2dly, Are the *persons* that estimate *rule* so highly? They are men, who are bound to *obey*, as well as to *enforce*. But where is the man, so tenacious of rule, that regularly *meets the societies, catechises the children, and preaches at five o'clock in the morning*? Other branches of *important rule* we omit. It is not necessary to enlarge here, as rule only becomes important as it suits our purposes and convenience.... In the present case, 3dly, It is not *all rule* that is to be *destroyed*—*all discipline* that is to be *abandoned*. The connexion prospered before the "Institution" was established; and to abandon *it*, is to leave the *discipline* of the body *entire*—to preserve every *rule* in its proper place, as previously enacted:—"all the good old practice, to which the Methodists are so much indebted, and to which for that reason they are so ardently devoted, is," in the lan-

guage of Mr. Crowther, "*retained untouched and unimpaired.*"* Now, when a *rule* is not *essential*, it ought to be *broken*, if it will not *bend* to *save souls*, and preserve the *peace* of the *Church*. That the "*Institution*" is not *essential* to Methodism is abundantly proved by past experience; and that *peace* is *essential* to *prosperity* few will doubt. Mr. Cubit charges the *opposers* of the "*Institution*" with the sin of *schism*, and thunders out his anathemas against them. But that sin belongs to the *originators* of it, not to its opposers. And to the *probable evils* of that schism, both Mr. Cubit and his party are perfectly alive. "In such times of contention," says he, "many wander from the way of righteousness, who never regain the path they have unhappily quitted."† And with this concession, will these men keep up the "*contention*" by clinging to the "*Institution*,"—its *cause*? Will they make no sacrifice? Will they do nothing to stay the plague? Must *souls* be lost rather than *give it up*? Their *love* of *souls* will now be *tested*. On the supposition that even those who oppose the "*plan*" are the originators of schism, does it follow that we are to do nothing, to give up nothing, for the sake of peace? The persons who have an *opportunity* of *extinguishing* a *false light*, but do not *embrace* it, are as *guilty* of all the *shipwrecks* consequent upon it, as the *man* who *hung* it out. SCHISM! let not those talk about divisions, who refuse to heal them! Remove the cause, and the fire is quenched!—Give the thing a *trial*! "Pray, what is to be the *time* of its *probation*—what the *indications* of its *failure* or *success*—who the *judges*, the *preachers* or the *people*—and in what way are the *evils*, on its not succeeding, to be *atoned* for and *remedied*!"

Mr. Wesley's "Seminary for Labourers."

The fate of Mr. Wesley upon this, as well as on some other subjects, is rather unfortunate; for he is placed in opposition to himself, as speaking both *pro* and *con*, agreeably to the views of the party that employ him. Mr. Watson, one of his biographers, leads the way in affirming, that he was favourable to the establishment of a "*Seminary or College*."‡ Mr. Moor, another of his biographers, and one personally acquainted with him, declares the opinion filiated on him to belong to his brother Charles.§ The "*Institution-Committee*," Mr. Crowther, and Mr. VEVERS,|| espouse the view of Mr. Watson, and Dr. Warren the view of Mr. Moore. It is remarked by Mr. Crowther, that "*the written testimony cited by Mr. Watson, from an authentic MS. of Minutes of the Conference corrected by Mr. Wesley, must certainly be permitted to outweigh the oral and unsupported testimony of any individual, however grave and respectable, who may, at this time of day, be pleased to interpose his ipse dixit to the contrary.*"¶ On Mr. Watson's own confession, 1. The copy which he consulted was *mutilated*,—wanting "*two or three of the first pages.*" 2. "*It was not written by Mr. Wesley.*" 3. "*Being remarkable for its errors, it was corrected by his own hand in different places.*" Such

* "Defence," p. 22.

† "Observations," p. 28, 29, 52.

‡ "Life of Wesley," p. 201—204.

§ "Remarks," p. 15.

|| "Proposals," p. 11; "Defence," p. 20; "Appeal," p. 14.

¶ "Defence," p. 20.

is the *character* of the document, as given by those who bring it forward as evidence. Now, before reliance can be placed upon it, by those who are opposed to the "Institution," it is absolutely necessary, and, as members of the Conference, they have an equal right with others, that they also should be permitted to *see* this MS., as well as give it a careful *examination*. Mr. Watson's *eye* may be as *imperfect* in *their* estimation, as Mr. Moore's *ear* in the opinion of the friends of the "Institution;" the one may be in error with regard to what he has *seen*, as the other may be in error with regard to what he may have *heard*. Here, then, the conquest is but small; and as the battle is not quite closed, it may be further observed, 1. That it is no where said, that Mr. Wesley had corrected *all* the errors that existed; and this, it is possible, might still be one, among others, left behind; for the "copy" was only "corrected in *different places*." Nor does it follow, 2. That it *was not* CHARLES WESLEY's *opinion* that stood recorded in the Minutes, who was known to have urged Mr. John to measures frequently, which the latter could not see it proper to adopt; and this might be one, for any thing the approvers of the College know to the contrary,—hanging in *suspense* for one year, and *dismissed* in the most *summary* way the next.

But though their legitimate claim to the passage in question is open to objection, and they can at most only receive it as a gratuity; yet, even with it thrown into the scale, we do not despair of maintaining the field. To all who know any thing of Methodism, it will appear a self-evident fact, that the plan of receiving preachers into the regular work, up to the Conference of 1834, was *forced* upon Mr. Wesley by God himself, in the order of divine *providence*. This is a point of great importance. Not only had the Founder of Methodism no *intention* at *first* to employ *uneducated* men in the *ministry*, but he had still less *inclination* to *receive* them, when they were imposed upon him by the urgency of the occasion. He had the most violent *prejudices* to overcome;—those prejudices he continued to *cherish* by hovering around the *Clergy* and the *Establishment*;—the work of God, however, continued to spread;—and as it extended, the Divine Being constantly pressed upon his attention for acceptance, by owning them in their labours, instruments—often the most humble, and almost invariably the most unpolished. His own language, in his "Appeal," is, "We had no more foresight of this than you: Nay, we had the deepest prejudices against it; until we could not but own that God gave 'wisdom from above' to those unlearned and ignorant men, so that the work of the Lord prospered in their hand."* When his prejudices at first began to yield, he observed, "I am not clear that brother Maxfield should not expound at Greyhound-Lane: Nor can I as yet do without him. Our clergymen have miscarried as much as the laymen."† In another place, evidently with a view to exculpate himself, and to throw the *blame* upon his Maker, he says, "After a time, a young man, named Thomas Maxwell, (the same person as above,) came and desired to help me as a son in the gospel. Soon after came a second, Thomas Richards; and then a third, Thomas Westall. These severally desired to serve me as sons, and to labour when and where I should direct. Observe," he adds emphatically, "*these desired me, not I them.*"‡

* Works, Vol. VIII. p. 220.

† Ibid. Vol. XII. p. 107.

‡ Ibid. Vol. VIII. p. 310.

From hence it should seem, that, being absolutely hedged in by them, he saw no way for his escape. The more he struggled, the more he was oppressed with the work, and beset by the workmen in search of employment; and he only experienced relief in God's way, by *accepting* whom He had *chosen*, and by finally choosing them himself. He felt the humiliating circumstances in which he was placed, as a man of taste, of learning, and of first-rate intellect, in being obliged to link with such associates, and wished, as is very properly stated by the Committee,* to remedy the evil. To effect this, say—for the sake of argument—he projected a "Seminary for Labourers." But being unable to accomplish his purpose, he published the Christian Library—short Grammars of several languages—and a variety of other treatises. What is the conclusion, but that, finding all his schemes with regard to a "Seminary" ineffectual, he finally settled down into the *apostolical* plan? In support of this, he wrote an admirable defence of a lay, unlettered ministry,—took the men as God gave them—in the *rough*, and left them to take their *polish* from his own example, conversation, and publications,—never permitting them to *pause* in the work of *converting souls*, but urging them to *instruct others*, while they were *improving themselves*,—welling forth the stream of knowledge as fast as they were able to take it in; not in the mere dribblings of a few spare hours from school, but in the full tide of an itinerant ministry, in constant employ.

On the supposition that Mr. Wesley even contemplated a "Seminary," is it not extraordinary that no notice should be taken of it after the year 1745, to the period of his death in 1791, embracing a period of nearly *half a century*! The Committee turn upon the opposers of the "Institution," and say, "No proof exists that Mr. Wesley ever abandoned his scheme."† It is doubtful, alas, whether it was his scheme; and certainly his silence—waiving Mr. Moore's testimony, and the total *absence* of all *efforts* on the part of Mr. Wesley, ever afterwards, to accomplish such purpose, is as creditable in point of evidence on the one side as the other. The case, however, of a near approach to it, is argued, in the fact of Mr. Wesley having sent some "of his most promising preachers for a season to Kingswood School."‡ But if Mr. Wesley's *good intentions*, in wishing to have a "Seminary for Labourers" in the early part of Methodism, be to be adduced as an argument in one case, why is not his *good example* established as a reason in another? Let a few "promising" young men, if education be absolutely necessary, still be sent to "Kingswood School;" then, learning will be imparted to those upon whom it will be beneficially bestowed; those will be preserved in the work of saving souls, who have less aptitude to take it in; and the expense of a separate "Institution" will be saved, as well as the men retained in the regular work who might be appointed to conduct its concerns.

Considerable stress has been laid on the circumstance of some of the Preachers having been sent to Kingswood School. It might be of importance to the cause of the "Institution," if its friends would state the *number* of preachers sent thither, and *how long* they *remained*! Two are noticed by the author of the "Touchstone,"§ "Dr. A. Clarke and Mr. Thomas Cooper." The former of these affords an unfortunate argument, for he remained there "only one

* "Proposals," p. 9, 10.

† Ibid. p. 12.

‡ Ibid.

§ p. 6.

month and two days;* and it will be found, perhaps, that the more this subject is looked into, the less serviceable it will prove to the cause of those who bring it forward. Mr. Vevers adds Mr. Brettell to the list, and informs us that Mr. Cooper “spent about fifteen months there.”† This is an amazing argument in favour of Mr. Wesley’s attachment to a “Seminary for Labourers!” Three persons, as *preachers*, sent to Kingswood—nearly about the *same time*—and *only* three, from the erection of the school in 1748 to Mr. Wesley’s death in 1791, a period of *forty-three* years! This reduces the residence of each to a mere *casualty*, or a *rare occurrence* occasioned by peculiar *circumstances*. And that it did not enter into the *settled* plans of Mr. Wesley, is certain, not only from the *small number* sent, but from his *design* in erecting the school. After quoting a passage from Mr. Wesley’s writings, Mr. Vevers observes, “This language affords presumptive evidence of Mr. Wesley’s intention that Kingswood School should be a Seminary for Labourers.”‡ The man must be presumptuous indeed to draw such an inference, when the first sentence in “A Short Account of the School in Kingswood,” is, “Our *Design* is, With God’s Assistance, to *train up* CHILDREN in every Branch of Useful Learning.”§ Unless these *Children* were intended for the *Ministry*, Kingswood School was never intended as a “Seminary for Labourers.” Be it remembered, too, that it was built *three years after* the College question was agitated—that the last Conference at which it was mentioned, was held at *Bristol*, in the *neighbourhood* of the erection—and that the case of a college must still have been alive in the recollection, if seriously thought of at all. Not a syllable, however, appears on the subject in Mr. Wesley’s “Account;” and he positively asserts, that the school was designed for “CHILDREN!”

The circumstance of the Conference having taken up, what the Committee style one of Mr. Wesley’s “early and favourite plans”||—and well it is that they are compelled to confine themselves to the term “*early*”—is subject to the same conclusion, whether *for* or *against* the “Institution.” His design constitutes no precedent, further than as a *design*; and as he *purposed*, but was *unable* to *effect*, it may be contended that the *non-accomplishment* of his object is as strong an argument against it, as the fact of its having been barely in *contemplation*, makes in favour of it: for if the Committee are resolved to take advantage of their own remark, where they wish to persuade us that Mr. Wesley never abandoned his “scheme,” then nothing can be more plain than this, that the *same* God, who had *forced* upon him a *class of workmen* opposed to his taste, his feelings, and his wishes, *thwarted* him in *all* his designs to *ALTER* them by *any process* of *academical improvement*—*compelling* him to *keep* and to *employ* them precisely in the state and character in which he *gave* them. It shews us, agreeably to the old rhyming adage, which is the better for having so much of the divine government in it, that, “however *MAN* may *propose*, it is *GOD* alone who *disposes* ;” and if such was the *disposal* of God with regard to MR. WESLEY—that he permitted the subject to *slumber* with him for the space of

* See his *LIFE* written by himself, vol. p. i. 169.

† “Appeal,” p. 15.

‡ Ibid, p. 15.

§ Bristol: printed by Felix Farley, 1749, 1st Edit. 8vo. foolscap.

|| “Proposals,” p. 12.

forty-six years, and to die without seeing its accomplishment; and if such has been the *disposal* of God with regard to the CONFERENCE—that he has permitted it to struggle with the subject, according to the information given by the Committee, for the space of *twenty-seven* years,* it ought to operate as an argument in favour of our remaining content with our former plans, and to have worked with the materials and instruments already in use, lest, by adopting others, the body should find itself walking in ways, to which DIVINE PROVIDENCE had, for nearly the last *hundred years*, *refused entrance*—though that entrance had been attempted both by Mr. Wesley in his individual character, and by the Conference with its collective influence. And here it is, that the “*criminal delay*” complained of by Mr. Crowther,† is turned against himself and his friends; who, instead of *following* the *openings* of Providence, have been apparently either going *before* it, or *pushing* against it; and have at last established an “Institution,” for which Providence has made no regular *provision*,—but which must be supported, either by impoverishing, or at the expense of, other funds. Hitherto the Wesleyans have been chiefly in the hand of God, and have prospered under his tuition and government. Some have been dissatisfied; and, by the proposed change, have ventured on a “scheme” to improve their condition. God, after an age of hard tugging, has permitted the measure to pass. So he suffered the Israelites to have a *king*, when they wished to *resemble other nations*. They had their *will*, and the Wesleyans have their *plan*; but it is to be feared, that, as in the case of the Jews becoming a monarchical people, it will but ill comport with their comfort, their prosperity, and with the honour of God. One effect has already followed—they are now *like other people*; but there is a meaning in that, which will be better *felt* than *expressed*: and anxious as the Committee are to rebut the charge of a “restless spirit of modern innovation,”‡ yet it cannot be viewed in any other light by its opposers, than that of disturbing the order of God, in the ministry of the body, which has been established from its earliest history.

What becomes of the *faith* of Mr. Kruse, on this view of the subject, who answers the objection of Mr. Wesley’s apparent indifference to such an “Institution,” by a *belief*, that, if he had been living, he would have approved of it?§ One man’s supposition, supported by reason, may be as good as another man’s belief, based upon his own credulity. And yet this writer, as if possessed of superior strength, and as if he had the whole of the argument to wield withal, characterizes the weapons of others as “small objections, created and sent forth by some wandering and uneasy imagination,” and as “remarks by courtesy termed reasons.”|| “Something more,” however, to employ his own language, “than flourish and fine writing will be requisite,” to turn the tide that has set in against the cause to which he has lent himself; and to take him on his own ground of *inference* and *analogy*, which is all he has to offer in his own support,¶ the opposers of the “Institution” have certainly much more reason to conclude, that if Mr. Wesley neither *said* nor *did* any thing in reference to it, for the space of *forty-five* or *forty-*

* “Proposals,” p. 12.

† “Proposals,” p. 15.

|| Ibid. p. 825-6.

+ “Defence,” p. 40.

§ “Thoughts,” Meth. Mag. Nov. 1834, p. 823.

¶ Ibid. p. 823.

six years, the subject would have slept on in silence, had he even lived to the age of an antediluvian. This is rendered next to certain by the writer himself, who, though perfectly unintentional on his part, dexterously upsets his own position by nearly the next stroke of his pen, where he exultingly affirms, in reference to the men *already in the work* that “nothing” can give him “greater pleasure than the prospect,” yea, the *fact*, “of an *improving* and more efficient ministry.”* If Mr. Wesley found he could work *successfully* with the instruments he employed *previously* to his death, it is but fair to infer, now that they are *improved* and “*improving*,” he would be still more *satisfied* with them, were he again permitted to visit the earth, and occupy his station in the militant church.

It will be of some importance to their side of the question, if those who wish to drag Mr. Wesley into an approval of the “plan,” would inform us, 1. What *number* of *young men* there were *actually employed in the work*, and offered themselves as *candidates* for the ministry, in 1744, and 1745. And, 2. How the *few, engaged* in it, could be *spared* from it, while it was *pressing* with such tremendous *weight* upon his *time* and *attention*, with calls from every quarter, and at the extremities of the kingdom of—“come over and help us!” Mr. Watson states the question to have been asked in 1744, “‘Can we have a Seminary for Labourers?’ and the answer is, ‘If God spare us till another Conference.’” The next year the subject was resumed, ‘Can we have a Seminary for Labourers yet?’ Answer. ‘Not till God gives us a proper Tutor.’”† Here it might be inquired in passing, if, in the language of the biographer, “the Institution was actually resolved upon, and delayed only by circumstances,” whether Mr. Wesley, during his own life, was never presented with a “*proper Tutor*,” either from within or from without the body? The want of a Tutor is the only *circumstance* noticed. Was FLETCHER not every way qualified for this high office? Or supposing Mr. Wesley to have had no control over the Vicar of Madeley, who, nevertheless, could devote his *time* and *talents* in *writing* in his *defence*, he still had BENSON before him, and in his own keeping too chiefly, from the year 1766 to the year 1792,—*twenty-five*, of the *forty-five* years, in which the “Seminary” is supposed to have been in a state of suspense! That this man was every way qualified as a “*Tutor*,” even in the estimation of Mr. Wesley, may be inferred from the fact of his having placed him, as “*Classical Master*” in “Kingswood School.” After leaving that school, he went to “Trevecca, as *Tutor* to those students who were training up for the work of the ministry, in connexion with Lady Huntingdon;” and from thence “to Oxford,” with “an intention of being ordained for the Established Church.” He entered upon the itinerant work in 1771. The Commentary of this great man is lauded by the Conference over every other.‡ Here we have a *Scholar*, a *Divine*, and a *Commentator*. Why was he not selected by Mr. Wesley as a “proper Tutor” for a “Seminary?” The case is but too obvious, Mr. Wesley found him, what he appears to have deemed, better employment, and had ceased to think, if he ever seriously thought upon it, on the subject of a College. He had only to *will* a college, and it was done. He had the *hearts* of the people in his own keeping for the

* “Thoughts,” Meth. Mag. Nov. 1834, p. 823. † Wesley’s Life, p. 201—204.

‡ See Minutes of 1815, for a recommendation of it.

purpose—*Kingswood School* was in existence, which, with a few alterations, might have been made to accommodate as many young men as he might have been disposed to send—and a *tutor* was at his command. And yet we are told, in language already noticed, that “no proof exists that Mr. Wesley ever abandoned his scheme.” Pray, what proof is demanded? And without at all intending it as a reflection on the excellent men appointed to conduct the present “Institution,” it may be further asked, if the college was delayed because of “*circumstances*,” and the leading *circumstance* was the want of a “proper Tutor,” how did it come to pass that “Conference,” which struggled with the subject *seven* and *twenty* years, could never see in such men as CLARKE, BENSON, and WATSON, persons proper to conduct a “Wesleyan Theological Institution?” It might also be inquired, why—as the promoters have evinced no desire to have such men in a similar “Institution” as those just named, they did not avail themselves of the *name* and *influence* of Dr. CLARKE to aid their designs, in establishing one much earlier? If he was so far favourable to the scheme, as Mr. Crowther wishes to represent him to have been, he would have been a powerful auxiliary. But perhaps the same reason might exist here, as in another case. On Mr. Watson being urged to write a full life of Mr. Wesley: “No,” he returned, “the time has not yet arrived for that; we must have the *old men out of the way first*.” The old men, alas, have been a good deal *in the way* with their *knowledge* and *experience*. Mr. Moore has been in the way, with regard to CHARLES WESLEY’S “Seminary.”

To return to the questions which have been proposed, relative to the number of *young men* employed in the work in 1744 and 1745. A reference to other “Minutes,” besides those consulted by Mr. Watson, will guide us here. It appears from Everett’s “Historical Sketches of Wesleyan Methodism in Sheffield,”* that there are others who possess MS. copies of early Minutes, as well as the Book-Room; and from the whole, we shall be able to form some conception of the *character* and probable *number* of the *workmen*, and the circumstances which could by any possibility authorize the discussion of the college question at that early period. The principal persons associated with Mr. Wesley in the Conference of 1744, were “*Charles Wesley*; *John Hodges*, Rector of Wenvo; *Henry Piers*, Vicar of Bexley; *Samuel Taylor*, Vicar of Quinton, and *John Meriton*.”† Surrounded by Rectors and Vicars—all *collegians*, what was more natural, as a subject of conversation, than a “*College*?” Proceed to the next Conference, in 1745. It was equally natural for the *collegians*,‡ *Charles Wesley*, *Hodges*, and others, to advert to the conversations of the *previous year*, and to *resume* any *favourite subject* which had been left *unsettled*. At this Conference, we find a few *laymen*, such as *Samuel Larwood*, *Richard Moss*, &c., and with these before them, as *specimens* of *lay speakers*, the *collegians* find it convenient to drop the question, till a “*proper Tutor*” can be obtained to instruct them, being of course such *adepts in theology*! Surely if the men had been so remarkably *defective* in *ministerial qualifications*, some of the *Rectors* or *Vicars*, on the supposition of a want of *capital*, of which there is no complaint, but only the want of a *tutor*, would have volunteered their *services* and their *homes*, for

* P. 207—210.

† Minutes, Vol. I. p. 3. 8vo.

‡ Ibid p. 21.

the accommodation of an odd pupil or two! But there is nothing of this. Nor have we reason to believe that they felt any pressing need of one; otherwise they would not have permitted it to expire so quietly, in the course of *two* Conference sittings! The presumption, therefore, is, in reference to this famous "Seminary," that it was pressed upon Mr. John Wesley by his brother Charles, the latter of whom was joined by the *clergymen*, who were present on the occasion; and hence, Mr. Moore's "*ipse-dixit*" assumes as great an air of authority as Mr. Watson's "*written testimony*," and is much better *supported* by connecting circumstances. Many of the clergy either died or abandoned Mr. Wesley; and the "*college*" appears to have taken its flight with them. Had it been Mr. John's "*scheme*," it would, as he *remained*, have *clung* to him, or he to it: and if he *quitted* it, where is the *Wesleyanism* of again *taking* to it? of adopting what he had actually thrown aside?

In the Conference of 1746, of which there is no intimation in Mr. Wesley's Journal, we find, from the printed Minutes,* *nine* persons assembled together—*clergy* and *laity*; but as the latter *multiply*, the *necessity* for a college appears to *diminish*, for no notice is taken of it. The year succeeding, we read in the published Minutes, "The following persons met at the Foundry, John Wesley, Charles Wesley, and Charles Manning, Vicar of Hayes; Richard Thomas Bateman, Rector of St. Bartholomew's the Great; Henry Piers, Howell Harris, and Thomas Hardwick."† But it was June 16th, the *second day* of the Conference, that these persons were assembled. Mr. Wesley informs us, that the sittings commenced on the 15th.‡ And in the old MS. Minutes belonging to John Nelson, who was present on the occasion, a rather curious circumstance turns up, which shews the *distinction* maintained between the *clergy* and the *laity*, the latter being admitted apparently, like Mr. Bromley into the Manchester District Meeting, by *courtesy*. The following is an extract:—

"Monday, June 15th, 1747.

"The following persons being met at the Foundry, John Wesley, Charles Wesley, Westley Hall, and Charles Manning, it was inquired,

"Quest. 1. Which of our brethren shall we invite to be present at this Conference?

"Ans. John Jones, Thomas Maxfield, Jon. Reeves, John Nelson, John Bennet, John Downes, Thomas Crouch, Robert Swindells, and John Maddern: who were accordingly brought in."§ Humiliatingly ceremonious as was the introduction of these untutored divines—a gentle hint, by the way, of what may hereafter occur between the "Institution" students and some of their less polished brethren—yet, on being admitted, the collegians appear to have seen no necessity for a "Seminary" on this occasion either, notwithstanding the appearance of a few lay personages, whom they do not seem before to have witnessed. The men, to say the least, appeared *passable*; and the conclusion still is, that the "*scheme*" either did not belong to Mr. John Wesley, or, if it did, was not a "*favourite*" with him. Its whole character, in fact, partakes more of the *poetic ardour* of CHARLES, than the coolness, sobriety, and penetration of JOHN: and

* Minutes, Vol. I. p. 25, 8vo.

† Works, Vol. II. p. 59. 8vo.

‡ Ibid p. 32.

§ Meth. in Sheffield, p. 209.

those who know the aversion of the former to a *lay, unlettered, unordained* priesthood, will not be surprised to hear of *schemes*, in order to bring the preachers as near the *clerical standard* as possible,—schemes in which he was likely to be aided by the few clergymen who had piety and firmness sufficient to give countenance and support to Methodism.

When we institute an inquiry into the number and circumstances of the men employed, as already suggested, we shall find the notion of a “Seminary” perfectly Utopian—the mere result of educational prejudice, mixed up with the poetry of Charles in one of his visionary moods. Mr. John Wesley observes, in 1745, “Thursday Aug. 1st, and the following days, we had our second Conference, with as *many* of our brethren that *labour* in the word as could be present.”* Here we are able only to number *eleven* persons, including Mr. Wesley.† Go to 1747, after a two years’ increase, and there, both from published and MS. minutes, the utmost number to be computed is *sixteen*, *nine* of whom are *laymen*. If *only nine* could be spared from the field of labour a *few days*, how were others to be spared for the “Seminary” for *months*, or *years*? and if so *many* as *nine* were present, what was the number left behind? for these were the principal men of the day! and it will be next to impossible for the pro-Institutionalist, to add other *nine* to those already named, three years prior to this, when the College question was first agitated, as men in the regular itinerant work. But let the believers in the “scheme” have the addition of two more, and thus make the number of itinerant preachers, in 1744, a *score*; and where is the advantage? Here are *twenty* men—some of them from *thirty* to *forty years* of age—a portion of them *married*, with *families*—too *few* in number already for the *general work*, and the *whole* of them deemed *adequate* to the *christian ministry*, from the fact of their having been *regularly* appointed to it, and engaged it! And yet, these men must be sent to school! A most promising beginning! with admirable materials! How would John Nelson have suited it? and what the gain, in real usefulness to the Church of God in the conversion of sinners? He would have been as ill able to brook a drilling of this kind, as he was indisposed to look at the regimentals, when enlisted for a soldier; and after receiving it, he would only have felt himself, like David in Saul’s polished armour—bright, to be sure, but stiff and in trammels, and with a deep impression, that he could do more execution with his sling and stone. It may be replied, that the “Seminary” was *intended* for such young men as might afterwards be proposed for the work. True; but it was still left as a thing *to come*; and as Mr. Wesley left the *good intentions* of his friends in the *rear*, and never suffered the “scheme” to be carried into effect, though favoured with the *means* of accomplishing it; so, conformably to his example, it ought to have been an event *still to come*,—yes, *to come*, to the very close of the chapter of Methodism, unless better reasons, and different circumstances, than those which have already been employed and presented, can be offered.

If it had been Mr. Wesley’s *own* “scheme,” and especially a “favourite” one, is it not remarkable, that he should never *once* bring it before his people, by *publishing* the questions relative to it in the Minutes? His *favourites*, as subjects, are generally to be

* Works, Vol. I. p. 509.

† Minutes, Vol. I. p. 21.

found there; nay, *always*, if affecting the interests of his societies. He informs us, with regard to the Conference of 1747, that "the Minutes of all that passed therein, were some time after transcribed and published."* Now, it is not the *fact*, in the first place, that "*all* the Minutes that passed" on the occasion, were afterwards "*published*;" and, secondly, it is a fact equally substantiated, that *more* than the Minutes belonging to that Conference were incorporated into the publication. On both of these points, the "Historical Sketches of Methodism in Sheffield," may be consulted,† in which it will be perceived, that parts of the conversations of 1744, the *college year*, are appropriated to the period alluded to. As Mr. Wesley does not intimate, that he published *no more* than the Minutes of that year, in the publication of which he writes, he is found so far correct; and with regard to the publication of "*all*," in the other case, he meant no more than that *every thing* of *importance*, or at all *proper* to meet the eye of his *societies*, was published. But if the "Seminary" was withheld—not permitted to see the light of day—what becomes of its *importance* to METHODISM, or its *favouritism* with MR. WESLEY? It was either *not his own* "scheme"—a "scheme" of which he was *ashamed*—a "scheme" of *no importance*—or one of which he was *convinced* the Divine Being had purposed to *supersede* the *necessity*, in the work to which he was called, and for which another order of men, than what had been generally employed, were specially raised. There were other sections of the Church, in which men were permitted to have their own way, and to pursue their own plans; this was one, in which God was resolved more immediately to shew himself; and Mr. Wesley knew, acknowledged, and devoutly closed in with, his gracious design. The very *title*, in fact, savours of Charles—"A Seminary for Labourers!" Not a Seminary for *Ministers*! The prejudices of Charles were strong; he would not suffer the title to be applied to any of the *lay-brethren*. They bore the same relation to Ministers, in his estimation, as subjects to their sovereigns,—the latter claiming a superior dignity, as it were, of nature, or a peculiar delegation from the Supreme Being. And what is not a little remarkable, this "SEMINARY FOR LABOURERS," like a *new discovery*, bursts for the *first time* on the METHODIST PUBLIC, nearly *one hundred years* after it is said to have been first noticed!

It is not, then, to the "INSTITUTION," as such—and to its "OFFICERS," as such—as is seen elsewhere, that the objectors look. It is stated honestly by the present writer, that if an *Institution* be to be continued in the body, and supported by the people, the one already established is, *first*, in the most *suitable place*; *secondly*, formed on the *best plan*; and is, *thirdly*, in the hands of some of the *best men*. Nay, he goes further, and declares, that it is as much adapted to the *genius* of METHODISM, as it is possible for any "Theological Institution" to be; if the young preachers are to be trained at all, it ought to be there; and that, on the *necessity* and *propriety* of the measure being fairly made out, both the Missionary Fund, and the Contingent Fund, added not only to the "voluntary," so called, but to the *solicited* and *pressed* subscriptions of the people, should contribute to its *support*. But here its opposers are at a stand. Neither have the writers of "A General View of the Principles and

* Works, Vol. II. p. 59, 8vo.

† P. 207—210.

Objects of the Wesleyan Theological Institution," satisfactorily shewn its *necessity* and *propriety*, nor has the sensible and amiable author of the "Proposals" established these points. This will no doubt be attributed to some defect in the mental vision of the objectors; but still it cannot be denied, that they have vision enough to enable them to see and to urge some powerful arguments against the "Institution." Let us for a moment take up the case of the candidates for the Missionary work, and inquire,

1. What are the qualifications *possessed*? A glance at a few of the questions proposed to them will instruct us on this point. Among others, there are these:

"How long has he acted as a Local Preacher?

"Has he been given to reading, and what books?

"Does he appear well acquainted with the Scriptures?

"Does he know English Grammar?

"Does he write a good hand?

"What other language or languages, besides his native tongue, is he acquainted with; and what science or sciences?

"Does he prefer missionary labour to any other, feeling deeply for the state of the heathen, and being earnestly desirous of enlarging the kingdom of Christ?"*

To each of these questions, a direct answer in the *affirmative* is expected; and to suffer a person to *pass* without a *satisfactory* answer, would be a reflection upon the examining committee. Here are young men, then, on the old system, entering into the Missionary field, who have acted some time as *local preachers*—who have passed their respective *Quarterly* and *District* meetings—who are given to *reading*—*well acquainted* with the *Scriptures*—possessed of a *knowledge* of *English Grammar*—who *write a good hand*—*may be acquainted* with other *languages* beside their own, and may also have some knowledge of the *sciences*—and who are burning with *zeal* for the enlargement of Christ's kingdom. Having ascertained the qualifications possessed, we inquire,

2. What are the qualifications *proposed*? "It is granted," say the official authorities, "that whatever assistance may be rendered to them in this country, they will still, in most instances, have much to learn abroad; yet it is confidently asserted that, by a select course of elementary instruction; their path to the foreign languages, manners, and usages, as well as to the attainment of all that seems most likely to make their ministry better adapted to the scenes of their future destination, may be greatly smoothed and prepared."† From hence it should seem, that "a select course of elementary instruction" is what is proposed. The next inquiry is,

3. Whether that which is *proposed* is *sufficient* for the *occasion*? It is, in the *first* place, stamped with *imperfection* in the *essentials*, in the outset; for "*whatever assistance may be rendered to them in this country, they will still, in most instances, have much to learn abroad*:" that is, in plain language, by *placing them in school at home*, you are only *keeping them from school abroad*, where they have *most to learn*. *Secondly*, it is not *pretended*, that the *foreign languages* are to be taught; and in this department, God has amazingly assisted the young men *abroad*. A plan was formed some time

* Chronicles of Methodism, p. 193; and Min. of Conf.

† See "General View," p. 13, 12mo.

back, by different christian denominations, to surmount this difficulty at home, but was found impracticable. What is *most needed*, in this respect, *cannot* be imparted; and as to the "*select course of elementary instruction*" to be given, it is matter of doubt, whether, in the *third* place, an *Academy* is *absolutely necessary* to effect that end. But this will, perhaps, be best seen by an answer to the inquiry,

4. Whether the *preparations* already made, and the *qualifications* already *possessed*, are not *sufficient* for the *work* to be *achieved*? Return to the questions proposed to the candidates; and the persons—of course soundly converted to God, and impressed with their call to preach the Gospel, will be found to have been *employed* some time in the *ministry*—*approved* of as *workmen* by those who are most *competent* to *judge*—*partial* to *reading*—*well acquainted* with the *Scriptures*—*familiar* with *English Grammar*—*able* to *write* a *good hand*—and *fired* with *zeal*. Now, a person "*given to reading*," will require very little *instruction* in *elementary* knowledge; and at all events, a *select* assortment of *elementary works*, accompanied with a few *oral*, *written*, or *printed directions*, could be placed in the hands of the *Missionaries* at the expense of the *Missionary Fund*. The preachers at home are exhorted to attend to certain *DIRECTIONS*, penned by Mr. Wesley, and under the authority of the *Conference*: and if the *qualifications* thus specified have proved *effectual* to the *enlightenment* and *conversion* of the *civilized* and *educated* at *home*, in a land of *light* and *vision*, they will certainly be equal to meet the case of the *barbarous* and *benighted heathen* abroad! That they *have been effectual* abroad, is attested by the *Missionary Secretaries* themselves. "It is a circumstance," say they, "which demands our gratitude, that a *competent supply* of *SUITABLE AGENTS* for the *work*, has *never* in the *history* of our *Missionary operations*, *failed*."* Add to this, the *fruits* of their labour; and it will be perceived, that a case of *necessity* for an "*Institution*," has not been *satisfactorily* made out. Two or three years in *English Circuits*, with what they possess, will do more for them than all the *Academies* that can be instituted: and if they should feel it irksome to go abroad out of the *comforts* of an *English station*, they will feel it no less so, to leave the *quiet* and *comforts* of an *Academy*. The Wesleyans then have only to "*mind the same things*;" and when any one inquires, as in 1814, "Have you any *Missionary Colleges*?" they may reply in the triumphant and pertinent language of Mr. Bunting, in a *Missionary Meeting* at Hull,—"*Yes, the most extensive in the world; the West Indies, where Missionaries are preparing for Africa and America; the prison-ships on the Medway and the Hamoaze, from which Missionaries will be sent into France*,"—*Missionaries*, too, without even the aid of an *Academy*, who will triumph over "*French infidelity* and *wickedness*;" and a *work* to be done, on the *olden plan*, much better than if we had "*been meditating in our own houses on this important subject*."†

What has produced the amazing change in the views of Mr. Bunting, is known only to himself and to his friends. But that a change must have taken place, is evident. In 1814, he scouted the notion of *other colleges* than those possessed by the body at the time; in 1832, he, among others of the *Committee*, informs the public, that there is

* Miss. Rep. for June, 1832.

† Meth. Mag, 1814, p. 235.

always "a competent supply of suitable agents for the Missionary work;" in 1833, in the face of competent and suitable men, he proposes an Academy to help their woful defects; and in 1834, so determined is he for the continuance of the "Institution," that it should seem that Methodism cannot exist without it. Mr. Vevers, who refers to the conduct of the London and other Missionary Societies, with regard to Missionary training, and to the testimonies of Mr. Reed and Dr. Bogue, in favour of "well-educated men,"* being "sent to heathen countries," cannot expect a reply from any of the pro-Institutionalists, after the manner in which he is answered by his own party, who refer him to the "West Indies"—the "prison-ships"—and the able men who have issued from these, and other colleges of a similar description, capable of breaking a lance with Voltaire in his own dominions! Nor can "A LOVER OF ALL CHRISTIAN MISSIONARIES,"† expect to be sent to any other polemical resource for a reply to his remarks on the "Education of Missionaries," than to the pages in which his own remarks appear.

Apostolical Training.

There is an anxious solicitude, in all who profess Christianity, to avail themselves of the Sacred Writings, for the purpose of justifying their theories and their practice. This is laudable. We should be careful to appeal to the law and to the testimony, in all ecclesiastical affairs. But a subject appears much more *divine* in its character, when it is perceived to steal into notice, by coming immediately out of the BOOK of REVELATION, than when it rises out of *ourselves*, and we are compelled, because of the obstinacy of its nature, to throw around it the fetters of *reason* and *expediency*, in order to preserve it in a state of tolerable quiet, while *dragging it up* to the Oracles of Truth for examination; and when brought to the test, it instantly turns its face from it, as from a mirror, unable to endure the sight of its reflected features. If the present question rose out of the Scriptures of Truth, how does it come to pass, that it did not flash upon Mr. Wesley at first, so as to compel him to fix it at once as part of his system: and how does it happen that Scripture has not been quoted more liberally against the opposers of the "Institution," as Methodism has proceeded in its onward course. With the *Schools* of the *Prophets* we are not immediately concerned. Had they been intended to constitute, in their principle, a part of the Christian mode of tuition, then the *Apostles* were exceedingly culpable in not instituting something answering to the *type*, as an example for the imitation of posterity. It so turns out, however, that we meet with no instances, either in sacred or profane history, of any thing like *Apostolic training*, by means of public *Seminaries*, in the primitive church. Should we not be sufficiently versed in this subject, those who are appointed to instruct the young men in the "Institutions of Christianity, the General Prin-

* "Appeal," p. 31—33.

† Meth. Mag. 1835, p. 42.

ciples of Church Order and Government, Established Discipline, Hebrew, Greek, and Roman Antiquities, and the Outlines of Ecclesiastical History," will be able to inform us, whether, in the course of their reading, they have been able to discover any thing of the kind. But, as the same person who wrote the "Proposals,"* is appointed to teach several of these subjects, it may be taken for granted, that, if any such notices had existed, he would have taken care to have constructed a fence with them, in order to protect himself in the prosecution of his argument.

The passages of Scripture cited by Mr. Kruse in the Magazine,† are remarkable for their inaptitude for his purpose. Paul did not send Timothy to *School*, much schooling as he himself had been privileged with, and high as was his estimate of learning, but kept him, while *improving* himself, close to the *work* of the *ministry*, bringing sinners to God; and from all that we know of the pupil, he appears to have resembled his exalted preceptor, whose language is, to the people of his charge, "*And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified. My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord.*"‡ If "Paul the aged," had found that Timothy had been attending the lectures of some strolling philosopher, and had acquired, through such lectures, a *taste* for chemistry, and was, therefore, determined, in addition to his little "knowledge of Christ," to "know" still more of "chemistry," it is matter of doubt, whether he would not have checked his ardour in the pursuit of such knowledge—told him to leave it to *others*, who had more *time* to expend upon it, and could do greater *justice* to it—and that he was a man of *one*, of *another* business; or, in the language of Mr. Wesley, in the "Large Minutes" to which every preacher has to subscribe, "It is your *business* to *save* as many *souls* as you *can*; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord."§ Not that Paul, though he might not approve of Timothy conveying his chemical apparatus round the country with him, would discourage the *cultivation* of the mind by *reading*; on the contrary, he would have exhorted him to "*bring the books*" with him," and "*especially the parchments*," (that is, "books written on parchment,) in case of a visit, should he himself be without—allowing Timothy the *privilege* of reading them in the course of the *journey*, as well as on his *arrival*." If, after saying to him, "*give attendance to reading*," he had found that his *studies* interfered with *public duties*, he would have soon taken him from them, and appointed him to other work. Timothy might have adopted the language of the "Large Minutes," in reference to the still more arduous work of snatching brands from the burnings, to which he was urged; "This will take up so much time, that I shall not have time to follow my

* "Observations," p. 107.

† 1 Cor. ii. 1—4; Phil. iii. 8.

‡ "Thoughts," Meth. Mag. 184, p. 830.

§ P. 16. 12mo. edit.

studies :” but Paul would not have hesitated to reply, in the language of the apostolic Wesley, to the same objection, on the same page,—“ 1. Gaining knowledge is a good thing ; but saving souls is a better. 2. By this very thing, you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too, if you spend all your mornings therein. Only sleep not more than you need : and never be idle, or triflingly employed. But, 4. If you can do but one, let your studies alone. I would throw by all the libraries in the world, rather than be guilty of the loss of one soul.”* This is precisely the *WESLEYANISM* of the opposers of the “Institution”—the Wesleyanism of Mr. Wesley himself, and of the “Large Minutes.” The College system savours a little of the system of those who are for *civilizing* first, and *evangelizing* next. The advocates of Missions maintain, that Christianity will effect *both* of these objects at *once*. And so say the friends of man—the friends of learning—and the lovers of Zion, though opposed to a *Wesleyan College*. *Personal improvement*, and the *conversion of others*, ought to go hand in hand. We never give, but we receive. Millions will drop into eternity, while the young men are at school ; during which period their opportunities for usefulness will be extremely limited. Mr. Kruse’s remarks, in the Magazine, mistakenly grounded on Scripture, and just referred to, might have some weight with them, provided the anti-Institutionalists were pleading for *ignorance*. But they are urging their fellow-men to the acquisition of useful knowledge both by precept and example, saying with the apostle, “give attendance to reading.”

There is much more plausibility in the “Proposals,”† for supposing such a “plan” as the one projected, not to be altogether inimical to Scripture, where the “*personal instructions*” of our Lord are brought forward as a substitute for a college, than in the observations of the writer just dismissed. But to render the remarks of the Committee at all available on the occasion, it must be proved, that the “*instructions*” given are exactly of the *character* of those to be given in the “*Institution*,”—that “*personal instruction*” necessarily implies *systematic ministerial training*,—that there is *no other mode of efficient instruction* for the Christian pulpit, but that of *personal communication*,—that the *contemporaries* and *successors* of the *Apostles*, were not, after the death of our Lord, equally qualified for the work to which they were called with the *Apostles themselves*, though *without* both *public schools* and *personal instruction*,—that the *Spirit* and *Word* of God are not now, as employed by Jesus Christ, the Great Head of the Church, *sufficient to fit* a man for the *ministry*,—and that *nothing* but the *pure, unmixed teachings* of God, will be communicated in the “*Institution*” under consideration.

That the *disciples* were all taught of God, is not to be denied ; but that is not to be adduced as an argument in favour of a public school, unless security can be given for the Divine Being becoming the teacher. Now, on the old plan, the Wesleyans proceeded on the principle, that God alone is the *Teacher*—that it is God *alone* who *calls* and *qualifies*. We may labour to satisfy ourselves with a reason for the *absence* of Apostolic Schools, in the *poverty* of the Founder of Christianity,—in the *unsettled* state of the Christian Church, because

* P. 9. 12mo. edit.

† P. 23.

of persecution,—and in the fact of God having taken the *tuition* of his ministers into his own hand, not so much in the way of a long course of *personal training*, as in the *gift of tongues*, and in a *plenary superintendent inspiration*, of which they were the subjects. But notwithstanding the Lord was eminently with his servants, as their Instructor, we are not to infer from thence the necessity of public “Seminaries,” because he is not with them precisely in the same way as formerly. He surely has not so far abandoned his ancient mode of working, as that no *traces* are now to be found of it in the Church? The Methodists, as a Christian community, have the least cause to doubt it of any, especially when they consider the *facility* with which many of their *missionaries* have acquired a *knowledge* of *different languages*—almost analogous to the *gift of tongues*—and the *humble instruments* God has raised up to *preach* the gospel among them, enabling them, as of old, to declare the “wonderful works” which he has performed. The work of God in the Wesleyan body sustains a character somewhere between the *ordinary* and *extraordinary*;—not so strongly marked as in *apostolic times*, and yet sufficiently so as to *distinguish* it from the work in many other churches, and to give it a kind of *pre-eminence* over them for simplicity, piety, purity, and successful exertion: and yet, all without the aid of a “Seminary!” Mr. Wesley, in answer to the question, “In what view may we and our helpers be considered,” observes, “Perhaps as *extraordinary messengers* (i. e. out of the ordinary way) designed, 1. To provoke the regular ministers to jealousy. 2. To supply their lack of service toward those who are perishing for want of knowledge. But how *hard* is it to *abide here*? Who does not wish to be a *little higher*? Suppose, to be ordained!”* Apply this to the “Institution.” “Who does not wish to be a *little higher*? How *hard* it is to *abide here*?”

Let us turn more immediately to the way in which the preachers have been prepared for the work, and we shall find it perfectly Apostolical in its character. The disciples, it is affirmed, had the “*personal instruction*” of our Lord. This would be an important *advantage* of the *ancients* over the *moderns*, provided our Saviour could not *instruct* equally as well in *spirit*, as in *person*. And as to the *real instruction gained*, the *men* themselves have *imparted* the *principal*, the *essential part*, the very *essence* of what they *knew*. They were *present* with our Lord, that they might *see* and *hear*; and they have left upon record what they saw and heard, that we may *believe* and *obey*. Under God, they have made *us* just as *wise* as *themselves*. All that was *necessary* for *them* to *know*, we *know*,—with the *advantage* of *profiting* by their *early defects*. Let us see their *improvement*, then, under the “*personal instruction*” of their Divine Master. 1. They could at most be only *three years* under tuition, being the term assigned for our Lord’s public ministry. 2. During this period, they were in a state of perfect “nonage,” as some of the Methodist preachers of 1806 are described to have been by Dr. Clarke; nor would they, with several of the views they entertained, have been tolerated, as local preachers, in a Methodist pulpit. So little was known of the nature and necessity of his *atoning sacrifice*, that Peter objected to Christ’s *sufferings*—not savouring the things of God, and becoming through this an offence to heaven. Equally ignorant were

* Large Minutes, p. 14, 15.

they of the *spirituality of his kingdom*. Hence, taking him for a temporal king, Salome, evidently instigated by her two sons, James and John, requested the *chief dignities* in the new government which they were persuaded he was about to establish.* On two of the most important subjects, then, they were profoundly ignorant. 3. It was not till *after* the *resurrection* of Christ from the *dead*, that they were effectually instructed on the subject of his *death*, the nature of his *kingdom*, and the Old Testament *prophecies*. Prior to this, it was said of them respecting a variety of topics, "These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."† After *two or three years'* "*personal instruction*," so slender was their *progress in knowledge*, that it was only during the short interval between Christ's *resurrection* and *ascension*, that it is affirmed, "Then opened he their understanding, that they might understand the scriptures."‡ Thus, the highest, the most divine, and the fittest knowledge for the Christian pulpit, was not communicated till our Lord had *ceased his personal ministry* upon earth, and was about to depart to heaven. Up to the very moment of his ascension, they were still impressed with the *secularity* of his kingdom. "When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel."§ Mr. Wesley's note on this passage is, "They still seemed to dream of an outward, temporal kingdom, in which the Jews should have dominion over all nations. It seems, they came in a body, having before concerted the design, to ask, when his kingdom would come." Between our Lord's *ascension*, and the day of *Pentecost*, for which they were commanded to wait at Jerusalem, for "the promise of the Father,"|| they, like many in the present day, not at all *qualified to preach*, could furnish an *opinion* on a *text of Scripture*, and had their *prayer-meetings* ; hence, they "continued with one accord in prayer and supplication," and Peter, having had his "understanding opened," in common with his brethren, after the resurrection, as already alluded to, was enabled to perceive the application of a passage "in the book of Psalms," to the case of Judas.¶ But it was not till *after* Christ was *received into heaven*, where he *now is*, and whence he yet *calls and qualifies*—if he be allowed to work at all—that they were *prepared*, by the *gift* of the HOLY GHOST—in the *absence* of his *bodily presence*, for the great work of the christian ministry,—the Holy Ghost imparting both *instruction* and *power*. On their "being assembled together," Christ "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence. Ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came down from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all

* Matt. xvi. 21—23 ; Matt. xx. 20—22 ; Mark xv. 40.

† John xii. 16.

‡ Luke xxiv. 25—32, 44—46.

§ Acts i. 6.

|| Ver. 4, 5.

¶ Ver. 14, 20.

filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”* The mighty effects which followed are in the recollection of all who are conversant with the word of God. The “HOLY GHOST” enabled them to “*speak, or preach;*” and this *one* baptism from on high did more for them than *three years’* previous tuition.

Either the *disciples* must have been very *inapt pupils* while they were under “*personal instruction,*” or it could not have entered into the *designs* and *plans* of our Lord to *initiate* them into the *mysteries* of his kingdom prior to his death; neither of which cases will be of much service, in the way of argument, for *preparatory instruction* by means of a *public school*. And at all events, in the “Wesleyan Institution,” the projectors and conductors, take the liberty of *reversing* the *order of things*, and so render *nugatory* in *practice* what they wish to establish by *argument*. Our Lord INSTRUCTED *first*, and gave the HOLY GHOST *after*; but our *Students* receive the HOLY GHOST *first*—on being *moved, called, and inspired* for the work—and are TAUGHT *after*. This, to say the least, is rather a singular mode of pleading for the authority of Scripture! And yet this, agreeably to Mr. Cubit, is one of the scriptural arguments in favour of the “Institution,” which we are bound to receive, at the peril of being charged with a desire of “*victory,*” the indulgence of “*personal antipathies,*” and being incapable of “*considering a serious subject dispassionately.*”†

Supposing the *apostles* to have been favoured with the “*gift of tongues,*” and to have been “*personally instructed*” by their Divine Teacher, St. Paul had no previous christian schooling of that kind; nor had Barnabas, Clement, Hermes, Ignatius, or Polycarp, the apostolical fathers. They received *instruction* through the *preaching of the word*, and the *private conversations* of the *Christians* with whom they *associated*. The “*fellowship of saints*” did more for them than “*public schools.*” And yet, if “*public schools*” were necessary at any time, to enable the immediate *successors* of the apostles—leaving the apostles themselves out of the question, they were especially necessary to qualify them to stand before the auditories of *classic GREECE* and *ROME*, at a period when so much of their literary glory remained. The argument drawn from the knowledge of the times, in favour of a “*seminary*” at present, is fairly met by the literary taste and attainments of Greece and Rome during the lives of the apostolical fathers. But such a mode of instruction for the pulpit is unknown. Now, the *work* of God, in *Methodism*, is the same as the *work* of God in *primitive times*; and the *Methodism* of *this day*, is the same, in *spirit* and in *character*, as *Methodism of old*. It has not changed its nature; the preachers have the same employment as from the beginning; the same mode of working is necessary, in order to secure success—the same theological materials to work with—the same class of instruments to carry it on—and the door is as open now as heretofore, for men of splendid talents and literary accomplishments, when God shall judge proper so to distinguish the body with such ornaments of society;—just as open now for the untutored genius, as for a man of the first order of intellect. This is taking things as God *sends* them, and not as we would *have* them, or *make* them—taking them—whether from Kingswood and Woodhouse Grove, or from agricultural and other pursuits—whether a Saul from the Tarsian and Hebrew schools, or a

* Acts, i. 4—8, chap. ii.

† “Observations,” p. 4.

Peter from the Lake of Galilee, with his speech bewraying him in almost every sentence he utters,—taking them just as God has *made* them, and the church has *received* them, and *working* them in that state, till they grow *wiser* and *better*,—leaving the same God, in conjunction with their own *good sense*, and the *advices* of their *brethren*, to *perfect* what is *lacking* in them.

The Super-adding System.

An objection has been taken against the “Institution,” by Dr. Warren, on the ground of its being a departure from the “original and uniform practice of Methodism.”* To this, a plain denial is affixed; and it is stated by Mr. Crowther, that, “*positively, no practice is departed from. On the contrary, all the good old practice, to which the Methodists are so much indebted, and to which, for that reason, they are so ardently devoted, is retained untouched and unimpaired, with a provision super-added.*”† Admitting the whole of the *old* to be *retained*, and that it has really become *so old*, that it requires mending; it does not follow that the *addition* of a *patch* will *improve* it; still more, that any thing “*super*,” or, in other words, of a *superior* texture and quality, ought to be “*added*,” for “no man PUTTETH a *piece* of *NEW cloth* to an *OLD garment*.” And why? “It taketh from the garment, and the rent is made worse.” Take another illustration. “Neither do men put *NEW wine* into *OLD bottles*: else the bottles *break*, and the *wine runneth out*, and the bottles *perish*.” In both cases, something “*super*” is “*added*,” but in both cases, there is a failure, which shews the impropriety of the experiment. To this, it may be objected, that the friends of the “Institution,” admit the “old practice” to be *good*, whereas both the *garment* and the *bottes* were *decayed*. But this advantage belongs to the opposers of the “Institution.” With them the “old practice” is *so good*, that it requires, in their estimation, no such patch-work as that which is proposed; while, with their opponents, it is *so bad*, with all their professions of praise—and it is to their *practice* rather than their *profession* we are bound to adhere—that it requires *mending*. Now, the anti-Institutionalist is afraid of the “old bottles” bursting—not to say, some of the *new ones*—in consequence of the “new wine” poured into them from this newly opened source, and thus becoming, through its *heady* effects, “the wine of astonishment;” and equally afraid, lest he should be left without a “garment” to cover him, and so be unable to preserve his *native* Methodistical *warmth*. Mr. Crowther, a pro-Institutionalist, on the other hand, who is apprehensive of his opponent, Dr. Warren, assuming an air of infallibility,‡ is himself infallibly sure of success. The one is primed with *assurance*, the other is full of *fear*; the *hopes* of the one are opposed to *experience*, and the *fears* of the other are excited through the *miscarriages* of those around; the one has the *presumption* to run into that which has proved injurious to others, and the other has the *precaution* and *wisdom* to convert the *evils* befalling others, into an argument why he should take care of himself; and the man who takes upon himself the act of scouting the infallibility of his opponent, and is at the

* “Remarks,” p. 14.

† “Defence,” p. 22.

‡ Ibid. p. 22.

same time manifestly establishing his own, and that of his party, should recollect, as the experiment has yet to be tried, there may be as much infallibility in one person's *fears*, as in another person's *presumption*. But more of the evils of the "plan" as we proceed; let us not lose sight of the "super-added provision."

Here is a "provision" of *varnish*—a "provision" of *paint*—and a "provision" of *gold lace*; each *excellent* in its kind. The varnish has to be thrown over an old family portrait, the paint is intended for a bust of Parian marble, and the gold lace has to decorate the quaker garb of William Penn. But there are cases, in which it would be highly improper to varnish a picture, when, for instance, it is new, and has just been taken from the easel, and also before it has been prepared by previous *cleaning*, &c. Though the varnish may make the surface *shine*, and will leave the whole of the figure on the canvass, as the work of the *old* master, yet it will not fail to *fix* the *dirt*—and, if new, to *crack* the painting. The glare will render every spot, every imperfection, only the more conspicuous; and an excess, even of the best varnish, will invariably injure the picture. Proceed from the work of the pencil, to that of the chisel; and it will be found, that the most exquisite colours will give universal offence to men of taste and judgment, when thrown over a marble bust. The fact of the original features being all preserved, will not relieve the case; the material will be considered as spoiled, though the likeness may remain. And as to the employment of gold lace, by way of appendage to the broad brim or sober drab of a follower of George Fox, it would only excite the laugh of the rude. The ancient cut, which would always appear, would render the whole ridiculous. Every thing here has "a provision *super-added*"—every thing is *good*—but every *addition* is *out of place*: and thus the "Institution" is estimated by its opposers—as mere varnish—mere colour—mere lace; and they conclude that, under existing circumstances, and for the sake of the articles, the picture will be better without the varnish, the bust without the paint, the coat without the tinsel; for they will then have *variety* in the first without injury and excessive glare, *solidity* in the second without daubing, and *plainness* in the third without inconsistency and "vain shew." So much by way of *distinctive* illustration; and further than that—till we come to the real evils—we wish not to be understood.

Dr. Warren is taunted, both by the author of the "Defence" and the author of the "Observations,"* with his studies and his title, availing himself of the advantages of a college, and yet denying them to others in the "Institution." Though it furnishes a fair subject for retort, and Mr. Cubit follows Mr. Crowther like his shadow upon it, yet while they reap one advantage, the anti-Institutionalist may reap another. It would not be unnatural to hear a plain man reasoning thus: "Here are some persons pleading for a college, who never studied within the walls of one; and here is another who has been there, studied, left, and borne away its honours. The latter opposes an 'Institution' from *experience*; the former are mere *theorists*. Experience, in this case, must be the guide; especially as there are persons yet living in the Connexion, who, without ever having been at College, are pointing the way to *honour* and *usefulness*, while performing all the regular duties of a Methodist Preacher.

* "Defence," p. 23—26; "Observations," p. 7, 8.

Thus, every thing is *gained* by the *men*, and nothing is *lost* to the *body* in their work." So, an uncultivated mind might reason, while the grapes were despised by others, till they could reach some of their own by means of an "Institution."

It is to the "provision *super-added*," that the anti-Institutionalists object in the gross; and they are not without reason for their conduct—not without ground for their fears. They fix their eye upon similar "Institutions" to the one adopted, and they find, that, if they have not entirely failed, yet they have never *yielded* an *equivalent* to the CHURCH of GOD, in the CONVERSION of SOULS, for the amount of *time*, *money*, and *labour* expended upon them. This is a subject which will expose the writer who takes it up to much odium; but it is one that must be looked at, and in the discussion of which, we are compelled to use great "plainness of speech." It is not denied, that there may be a solitary exception or two, in the "super-added provision" of an Academy;—Academies are referred to generally. A *few* men may also have arisen, even out of the worst of them, into *usefulness*—and *many* into *celebrity*. But ceding that, still it is not a South, a Tillotson, a Davies, a Dwight, a Saurin, or even a pious Doddridge, noticed by the Committee,* who is fit for the labour of the Wesleyan field. They have one department, and Methodist preachers have another. Let the writer not be misunderstood. Educated men are persons in whom he glories; their works are his richest treasures—prized far above rubies. Great and good is the work they have effected; and their *writings* are even *necessary*, under God, to the moral, religious, and intellectual well-being of the uninstructed. But their scene of labour, generally speaking, is in the *study*; that of the Methodist preacher, in the *pulpit*, on the *high-way*, and near the *social hearth-stone*. With them, it is for the most part, *in-door* work; but with the Wesleyan, it is *hedging*, and *ditching*, and *ploughing*, and *breaking the clods* of the valley. It remains with them, as *authors*, by their learning and their eloquence, to defend the *outworks* of Christianity—a duty which they have found themselves better able to discharge in the *private dwelling* than in the *public temple*; but it is for the humble, plodding Itinerant, by *plain*, *simple*, *heart-breaking*, and *soul-converting* truth, to maintain the *citadel*. The writer speaks as a fool; but bear with his folly. He takes up the least exalted department of the work, in the estimation of the world, and vindicates it. But though he inscribes it with the greatest deference to the learning and character of the men, yet he does it sincerely, and when he says, METHODISTICALLY, he knows that by Methodists he will be understood, if the work of God, in the Wesleyan body, were in the hands of the academicians, it would either be retarded in its progress, or would come to a breathless stand. And why attempt to create a class of men after such models? men whom God has never yet entrusted with a work like that carried on in Methodism, except in the case of Mr. Wesley, who nearly stood alone, who himself had to unlearn many things before he could stoop to it; had absolutely to be remoulded before he was fit for it, and was compelled, in order to carry it on, to employ another class of men from those he at first contemplated. Methodism belongs to men of another mould; and if transferred to the hands of the persons alluded to, God would have to change his

* "Proposals," p. 10.

mode of operation, for it would not be difficult to prove, that he accommodates himself to the instrument employed, and to the manner in which truth is conveyed to the hearer. Let an instantaneous work upon the heart be preached, and pressed home upon the spirit, and sudden conversions will follow. This is one of the characteristics of Wesleyan Methodism. Forbear to do this, and it will be found, as among several religious communities, whom it is not necessary to name, that rarely any thing will follow besides a gradual, almost imperceptible work. If the work, whether slow or sudden, be to the individual according to his faith, so it is to a congregation, according to a preacher's ministry. Bring this to bear upon the subject in hand. Refinement in preaching produces one effect; and plain simple truth, in her russet attire, produces another. An academy among the Wesleyans would work a change somewhat similar to that which we see subsisting between the prim, refined, sickly sentimentality of the city, and the hale, open, rustic simplicity of the country: and when Foster publishes another edition of his admirable "Essays," he will be able to perceive, by a more enlarged view of the subject, and by mingling with other men than those he meets with in his study, that there are other and more serious obstacles in the way of evangelical religion, spreading among men of refined taste, than those upon which he has expatiated. The opposers of the "Institution" do not advocate the cause of ignorance; they know how to distinguish between ignorance and simplicity; and not a few of them have given as strong a proof of the high value they set upon *useful knowledge*, as those to whom they are opposed, not only in the cultivation of their own minds, but in their unwearied efforts to instruct others.

Hence, a considerable portion of the remarks of the author of the "Touchstone" are inapplicable to the subject he undertakes to establish;* as his quotations from Mr. Wesley only go to shew that great man's anxiety to *diffuse knowledge*, not to *institute academies*, and with whose sentiments and proceedings the opposers of the "Institution" are perfectly satisfied, and by which they are disposed to abide, till it can be proved that there is no other method of communicating *knowledge* but by *means* of an *academy*,—that an *opposer* of a *public school* is necessarily a *hater of knowledge*,—and that opposition to a "Theological Institution" among the *Wesleyans*, implies hostility to such "Institutions" among *others*, who may feel disposed to encourage them, and perform their work through their instrumentality on a more limited scale. Mr. Vevers, too, is equally at sea on this subject; and his remarks† only operate against the advocates of *ignorance*, not against the opposers of a Wesleyan college. They are pertinent as far as *learning* is concerned—and who opposes it? but they are pointless as to the *manufacturing* part of the subject. Equally pointless are his remarks on Walsh, Stoner, Benson, and Dr. Clarke,‡ where he attempts to become eloquent, and is within a hair's breadth of becoming impassioned. It was never affirmed that these men were the worse for their biblical and other knowledge. These are the men who have eminently contributed to make Methodism what it *is*; these are the men that are still *wanted*; and these are the men that Methodism has *actually raised*, and which she still *possesses* the same *capabilities* of *exalting* on *high*. It is

* "Touchstone," p. 6—9.

† "Appeal," p. 10—13.

‡ Ibid, 26, 27.

because of such *creations of her own*, in her own unshackled operations, that we dread the *manufacture* of others, where all is done by the *rule* and the *square*. But these men were strangers to *ministerial training* by means of an *Academy*. They belong to the *opposers* of the "Institution," not to its *friends*; and the opposers exhibit them as *trophies* belonging to themselves, and to their own side of the question. Mr. Vevers, in his attempt to plough with the heifers of his opponents, bursts forth in fine style on the literary productions of Benson and Clarke, affirming that the Methodists "are instructed and edified by the *valuable writings* which have been bequeathed by them to posterity, which none but *foolish men can despise*; and which *all wise and good men must esteem* as a *legacy* of the *rarest* and *richest* value!" This is truly laughable. One thing, however, is certain, that Dr. Clarke is now rising to his proper standard value. And yet, the very *writings* of this great man, "which *none but foolish men can despise*," were next to proscribed by the Methodist Conference while he was living;—the Book-Room rejected his Commentary, and it has passed away from the body, with all its glory, as though unworthy of it:—and some of the warmest *promoters* of the "Institution" were among the *greatest opposers* of that noble-minded and learned man! Such persons, however, have received a stamp from their friend Mr. Vevers, which the writer refuses to give them,—"*FOOLISH MEN!*"

It is a point of importance with the opposers of the "plan," that the *day-labourer* should not be lost sight of in those who are to be set apart for the ministry; and no less important it is, that every man, under God, with the *helps* the body at present holds forth—helps which have made *men* of others—should *create himself*, and not take his *cue* from another, however exalted that other may be, thus producing a *ministerial sameness*, such as is exhibited elsewhere, and which will be further dwelt upon, instead of that *delightful variety* which is at present exhibited, and which is one of the secret springs of the life and motion of the Wesleyan Methodists as a people.

We have heard of a literary character, a man as eminent for his Christianity as for his genius, attributing, in a conversation with a friend, the *success* of Methodism, under the Divine blessing, to the two *causes* of *originality* and *piety* in its ministers. When the fact is borne in remembrance, that the Wesleyans are not favoured with what may strictly be denominated a *lettered* ministry, the observation will be distinguished especially for its truth. *Ministerial success* depends as much upon *originality*, in connexion with sacred influence, as *christian character* depends upon *piety*. The moment a man begins to *imitate* another, he loses his *originality*; and before he has subjected himself to the servile work of imitation, he has sacrificed a portion of his *piety* and *simplicity*. It cannot be otherwise. And how does the "*super-added* provision" operate in this case? The one is affected by the other—loss of piety with loss of originality—and the work of God will ultimately be influenced by both. The same process, generally speaking, will have to be passed through by every student in the "Institution;" the same mechanism, so to speak, will have to be employed;—the consequence will be, that, as far as the *material* can be *made to submit* to it, the young men will leave school, all spun to the same length and thickness, and just as *even* as a thread of cotton from the hand of the manufacturer. This is a subject which ought to impress the Methodist body deeply. It is one

in which the writer feels a more than usual interest. The Dissenters proposed to send a young man to Hoxton Academy, who had united himself to the Wesleyans; and offers were made to him, by Mr. Wilson, as inducements, not generally made to the students. In one of the letters that passed upon the occasion, it was intimated to the gentleman concerned in the proposal, that there were two academies open, very different in their character; one to *cool* the *temperature* of a student, if he were remarkable for *zeal*, and another, if *dull* or *heavy*, to *quicken* him into *sprightliness*. The conductors of these Institutions might have accomplished a certain purpose; but here was a direct blow aimed at *original character*, and an evident attempt to promote the success of the *levelling* system. St. Paul would of course have been a proper subject for the first, being calculated to *tame* him a little. But what would have become of his voyages on the deep—his travels in the desert—the cities and islands of Greece—Rome—and the “regions beyond?” Every man has a character of his own; and whatever might have been that of the young man, he ought not to have had it destroyed—ought not to have been made another from what God made him, as a *preacher*, for all the Academies in the world. And yet it is the bane of a public Seminary to metamorphose. An Academy could be named, whose Theological Tutor was *grave, cool, deliberate*; and the consequence was, that he turned out a set of pupils just as *frigid* as himself. He died; and his successor, who was of the *flippant* school, introduced into the pulpits a race of *dandies*. This is serious work; but the fact is confirmatory of the good intentions of the Academicians towards the youth alluded to, and an intimation of the probable result. There is no escape; and though the friends of the “Institution” may lull themselves into the persuasion that they are better prepared for a public school than others, and will of course succeed much better, yet the credit, since past experience is against them, which they take to themselves on that head, may be as attributable to their presumption as to their ability.

The experience of others, as has just been stated,—persons who commenced operations with equal purity of motives with themselves—is before the world; and only fallible men will be found to fill the office, and attend to the work. Not a President, not a Tutor, will be obtained, who will not find a reason in himself why *his plan* is not the *best*—“*sua cuique res est carissima*,”—and being *the best*, he will soon be able to discover another reason, why every pupil should not be worked *into* and *up* to it; and hence, a race of the *same systematized beings*, who, whatever their line of excellence, would absolutely *pall* the community by their *monotony*. Look elsewhere, and every variety of talent will be perceived; yet from the *mannerism* running through the whole, occasioned by the *drill*, nature is destroyed in its ease, its vigour, and its simplicity, and the *matter* itself is seriously injured by the *mechanism* with which it is *clogged* and *surrounded*. Such a system will serve those who prefer the dead plain, with its damps and its agues, to mountain scenery; or, if it be more agreeable, “the hill-country” around Salem, with its *variety* and its *breeze*, inviting to *health* and *happiness*. But the pure lovers of nature will know which to select; and nature will ever love its own. This may be denominated poetry: let it be poetry, or what it may, the sentiment is full of truth and nature; for the same being who is characterized

by a heathen as "an *animal* fond of NOVELTY," is as securely *kept*, as he is quickly *caught*, by the *variety* offered. There was much more *originality* secured, by taking David from the "sheep-cot," and Amos from the "plough," than would have been, if they had been taken from "the Schools of the Prophets;" much more originality secured by taking Matthew from "the receipt of custom," Peter from his "fishing-tackle," and Luke from his medical profession, than if they had all left "the feet of Gamaliel." And the anti-Institutionalists would much rather have such *self-creations*—for so they were to a considerable extent, and in the best Methodistical sense of the term, in such men as Hopper, Walsh, Mather, Olivers, G. Storey, Benson, Bradburn, Hare, Bramwell, Stoner, Slack, Isaac, Watson, Clarke, and M'Allum, than any fifteen men, of the same order of intellect, spun to the same thread from an Academy. Admitting, with Mr. Kruse, that "it is not the province of the Institution to select students, but to edify those who are already selected."* it is in the *edifying* of the structure that the *fear* lies. And hence, it is next to certain, if *experience* be allowed as a guide, that to direct the language of one of the writers against himself, "*every part, inside and outside, will not be in as good condition, and apparently as fresh, as if the mallet and trowel of the honest operatives had just been laid aside.*"† The *operative* will have to give place to the *theorist*. And they are "the *lath-and-plaster partitions*" *within*, producing "the *exterior frontage*" of "*earthly folly*"‡ *without*, of which we are afraid.

An Appeal is made, by the friends of the Institution, to the "United States of America and Upper Canada," and to the spacious Seminary at Cobourg, on the Lake Ontario," in support of the excellency of the "*super-added* provision" system;§ and as those on the one side are pleased to refer to facts, those on the other conclude, that there can be no harm in imitating their example. But what are the facts, or rather, the cases of appeal? No more, than so far as it concerns the *existence* of such Institutions. Their *beneficial effects* upon the church of God, Methodistically viewed, is a totally different subject. What is the language of the Committee? Their *infant* efforts, it is *hoped*, will prove an ornament and a blessing to that distant portion of His Majesty's dominions."|| Sufficient, perhaps, has been already advanced on the *ornamental* part of the subject, in the appendages attempted to be fastened to the excellent costume of one of the Society of Friends; the modernized cut and trouser of some of the juniors of whom, is not only the laugh of the world, but the grief of the seniors among themselves. But let us proceed to the *blessings*. These, alas, are all in *prospect*. The scheme is perfectly Utopian; it is still the *distant good*. "It is *HOPED*." Now the opposers of the "Institution" happen to have *facts*, and some of these facts are more immediately associated with *fear* than *hope*. The "*infant*" *abroad* has risen to *manhood*—nay, to *age*, and even *decrepitude*, at *home*.

But before we again look at home, let us take a glance at America. It is worth while inquiring, whether the great REVIVAL of Religion in America was not effected chiefly, among the Methodists, by *unlettered* men—men (Boardman and Pillmoor) who were never indebted to a College for their education! Read the account, as left upon record by Mr.

* "Thoughts," Meth. Mag., 1834, p. 824.

† Ibid p. 820.

§ "Proposals," p. 27.

‡ Ibid p. 820.

|| Ibid.

Wesley himself. "Tuesday, August 1st, 1769. Our Conference began at Leeds. On Thursday, I mentioned the case of our brethren at New York. For some years past, several of our brethren from England and Ireland (and some of them Preachers) had settled in North America, and had in various places formed societies, particularly in Philadelphia and New York. The society at New York had lately built a commodious preaching house; and now desired our help, being in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pillmoor, willingly offered themselves for the service; by whom we determined to send over fifty pounds, as a token of our brotherly love. Several others of our preachers went over in the following years. As they taught the same doctrine with their brethren here, so they used the same discipline. And the work of God prospered in their hands; so that a little before the rebellion broke out, about two-and-twenty preachers (most of them Americans) acted in concert with each other, and near three thousand persons were united together in the American societies."* After the work had made considerable progress, Mr. Wesley adds, September, 1784, "I have appointed Dr. Coke and Francis Ashbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing, and administering the Lord's Supper."† The only *collegian* sent, it should seem, was Dr. Coke; he was not sent till *fifteen* years after the work had *commenced*, and had been *carried* on by the untutored sons of Methodism; and as if to teach the Education advocates a lesson, who might avail themselves of America as a plea, the Divine Being would not *permit* even Dr. Coke to *land* upon its shores, agreeably to his original destination, but drove him away to the *West India Islands*, where another *work* had *commenced* through the instrumentality of men equally as *illiterate* and unpromising as those employed on the continent.

Since the establishment of Colleges, what has been presented to the public? A few specimens have found their way from the American Universities to England, and really, for preaching *talent*, and still more for preaching *materials*, they have not appeared much to transcend their less favoured brethren on this side of the water; most of whom can boast a no higher education than what has been received in the town or the country village. The Wesleyan Methodists in England presented a more splendid specimen of a preacher, from their uneducated ranks, in John Summerfield, than the Americans—according to their own shewing†—ever sent across the Atlantic, and deemed by themselves every way worthy of the honour of Master of Arts. It is true, one extraordinary man has appeared among the few who have favoured the "Island-Empress of the Sea" with a visit: and that is, Peter Jones, the Indian chief. There is no disposition, in this reference, to indulge in irony; nor would the Indian chief have been noticed at all, had attention not been directed to the subject by the Committee, whose wish to make out a case had led them across the Atlantic. With regard to Peter Jones, the people, while he was in this country, sat at his feet in the fear of God, and in the joy of the Holy Ghost, and received instruction of the most hallowed character

* Works, vol. 13. p. 331.

† *ibid* p. 219: also vol. 4. p. 288.

‡ See an excellent Memoir of this extraordinary young man, written by Mr. John Holland, of Sheffield.

from his lips. But Peter Jones, if the writer's knowledge of his personal history be correct, was from the *wilds*, not from the *academic groves*. He was God's own child; the hand of the artist, in a literary sense, had never been laid upon him; and for simple, pure, touching, powerful, unadorned truth, the writer rarely ever heard his equal, either from North America or Upper Canada. His preaching was like the song of the birds in his own native woods—simple, natural, and varied; and differed just as much from the preaching of the generality of the academics, as the bird does, which is *taught* to sing a tune, from one that warbles out one of its own fine native airs from the boughs of the broom or of the hawthorn, on a morning in May. This, too, and by mere artists, may be laid to the charge of poetry: but whether prose or verse, it embodies a truth, which will require an argument rather than a smile to uproot the impressions it is calculated to convey.

Waiving, however, the *extensive good actually effected* in the New World by an *unlettered* ministry, and the still *more extensive good in prospect*, which has to be accomplished by means of Universities, we may now return to the Old World, where the "plan" has been tried. It is no "new thing" in the island, though perfectly novel in its application to English Methodism. Comparisons, it is confessed, are odious; but we are compelled to make them. Look, then, at our *Churches* and our *Dissenting Chapels*, places whose pulpits are supplied by men from *COLLEGES* and *Academies*, where superior *learning* is professed in the one instance, and superior *sanctity* in the other: and where the two *combined*, operating upon the *public mind*, ought to produce *unusual effects*! What do we see? There is no disposition to take any undue advantage, either of the profligacy of any of the clergy on the one hand, or the mere dry crust of Christianity on the other. But look into many of those places of worship, where men are in the habit of officiating, who have the credit with the public of living under the influence of religious principle and religious feeling. *There*, they are to be found pruned and trimmed from our public schools, preaching frequently to as many empty seats as living beings. Was this the case with the *first teachers* of Christianity, when all was *new*? Is it the case with Methodist preachers, now that all is *old*? What occasions the frost-work, the death-like stillness, the dearth, between? This would be a fine subject for satire; but the work is too serious to admit of it. In the *ACADEMICAL* department of the Church of God, there are innumerable instances of next to empty churches and empty chapels. Government itself has to lay to its mighty hand, to erect new edifices. New chapels among the Dissenters are so many rarities, and are more frequently the result of divisions among the few, than revivals among the many; and the numbers of both are comparatively stationary. Here are men, on the other hand, from *Village*, and other *Schools*, equally humble, who, under the tuition of the Holy Ghost, and with scarcely any other learning than the *Literature* of the Bible, barring what they have been able to secure in the midst of their public duties, have been enabled—God working with them,—without any of the proposed "*super-added provision*," to astonish the world with moral miracles! *Hundreds of thousands* have been *converted* to God by their ministry—*Millions of money* have been raised, themselves comparatively *poor*, for various *charitable* and *religious* purposes—

Chapels have sprung up, been *enlarged* and *re-enlarged*, with a suddenness that has produced a strange feeling in the unenlightened mind, as if the whole were the effect of enchantment—while the *Men* themselves have spread, and are still spreading, more rapidly than any other religious community under heaven during the same given period, over Europe, Asia, Africa, and America !

With these broad, flashing, startling facts, before the world, it would seem, that, however valuable an academical education may be in *some particular cases*, and to *others*, it is not at all calculated to aid the *peculiar* and *general work*, to which the WESLEYANS are called, of breaking up the “fallow ground” of the sinner’s heart—of converting souls. To drill, refine, and systematize, in any other way than that in which God has hitherto led them, appears not to comport with the work of Methodist Preachers. It is very humiliating, it is true ; they can neither take the same rank, in the estimation of the world, with others of the sacerdotal order, nor yet make the same shew. But they are not the less exalted in the sight of God and angels ; and matter of fact proves, that they are not the less useful to the world. It is their place, not to *erect* a school of *their own*, and *go to it*, but to *benefit* by the SCHOOLS and LEARNING of *others*—as their predecessors have done, while continuing to toil *in the work* to which they are more immediately devoted. Hitherto the work of school-training has been left to others, and it is but too perceptible what has been made out by it—in many instances, just nothing ! It has operated like a *frost* upon the *bud*, and little indeed has been the *fruit* that has appeared. With the *example* of others, on the one hand, and the *gleanings* they have secured ; and with their own *experience*, on the other, and the *ample harvest* they have reaped for God, it is but too plain, that a “provision super-added,” like the one proposed, however gratifying to the more ambitious feelings of their nature,—for who would not, in the language of Mr. Wesley, “wish to be a *little higher* ?”—is not at all adapted to the work and genius of the Wesleyans. This *success* is not attributed to the *want* of an *Academy*, but to the *power of God*. It may be maintained, nevertheless, that the *system* itself is *good*, which Heaven has so highly honoured. And while we would avoid broadly affirming, that *Academies* have been the sole *cause* of a *want* of *success* elsewhere, still we cannot resist the fact, that while others have done little more than *exist with* them, the Wesleyans have *prospered without* them.

It is true, in our wanderings at home, we meet with Academies, and, as if to be borne down by a weight of evidence in their favour, we are told by Mr. Kruse “that the measure receives collateral support from the practice of other religious bodies. Without distinct or detailed reference to either of the large and effective Dissenting Institutions at Highbury and Homerton, it is well known, that the results have for years been highly beneficial. To refer only to one instance. In the Report lately published of the Baptist College at Stepney, an Institution most excellently conducted, it appears that no fewer than seventy-seven ministers, who had studied within those walls, were subsequently called to sustain the pastoral office in various churches, and became through that means extensively useful.”* There is nothing in all this parade beyond loose generality, and a bare reference to the *existence* of such seminaries. It still comes to this point—“By their fruits, ye

* “Thoughts,” Meth. Mag., 1834, p. 329.

shall know them." Far be it from the writer to affirm, that they have not been *useful*; but there is no comparison to be instituted between their fruit, and the fruit of a Wesleyan ministry. We know that such seminaries exist, that they have sent out ministers; but the more numerous the *labourers*, the more powerful is the argument against them, when such a slender *in-gathering* is seen from so many *reapers*. They are *useful*, it is true, but the Wesleyans are *more useful*; while they reap by the square yard, the Methodist reaps by the acre. "Seventy-seven ministers" are noticed as having been sent out; but the writer does not name how many *years* had passed in the accumulation—the *sums*, in *money*, *time*, and *labour*, expended upon them—the thousands who were perishing for lack of knowledge, while they were cooped up in the "college,"—or the instances in which they were so "*extensively useful*." The latter item is of course taken for granted, founded on the fondly cherished hopes of the tutors—hopes in which colleges and academies generally, and very naturally indulge. We have an account of nearly an equal number sent forth, in primitive times, with "neither purse nor scrip," like so many Methodist preachers—to colleges unknown; but in perusing the "*Report*" of their labours, we find something *specific*—for "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."* Compare the Stepney and the Palestine "Reports," with the odds of *seven* in favour of the former, and then balance the fruit of labour between them. Or let "*seventy-seven*" be sent forth into one part of the field of the world, from either "Stepney" or any other "college," and "*seventy-seven*" Wesleyan preachers—mere "*lads*" with their "*sling and stone*," whether from fishing-boat, plough, or shepherd's cot, into another, and see which will yield the most fruit! The experiment has been already made. Both have been in the field for years, with boasted advantages on the one side, and every human disadvantage on the other. Let the writer, then, who directs the eye of the Methodist public to "the Report lately published of the Baptist College," next turn his attention to the "*Minutes of Conference*," and from these to the *living epistles* "known and read of all men." And when he has looked at the *fruit* in each case, he will hesitate before he yield his assent to another experiment. "The plan," says Mr. Vevers, "must be either *good* or *bad*. But how is this to be demonstrated, but by trial? If the plan be a good one, the sooner it is brought into operation, the better. If it be a *bad* one, and this can only be ascertained by trial, the sooner this is demonstrated the better."† The truth is, the *experiment*, as just stated, has been made; and it is of no importance, as an experiment, whether it was made in the *kitchen* of Mr. Vevers, or in his *neighbour's drawing-room*. A bare change of *place* will not *change* the *character* of the experiment; in both cases, *religious young men* are to be taught—both are to be *prepared* for the *christian ministry*—and both have the *conversion* of the *world* for their object. If the *old Wesleyan plan* has succeeded so admirably, where, it is asked, is the wisdom of introducing a *less effective plan*, which has been *already tried* for a considerable term of *years*, in the *houses* of *two or three* of our *next-door neighbours*. What would be thought of the agriculturalist, who should abandon a *productive method* of working his *soil*, and adopt that of a *neighbour*, employed on the *same land*, and with a view to raise the *same*

* Luke x. 17.

† "Appeal," p. 15.

crops, which was never known to yield a tenth of the grain? Even a *disposition* to do it, would be the subject of *ridicule* with the *crowd*, and of *alarm* to the *family*. With the experiments in *existence*, it is *imprudent* to make another; and with the *success* of their own, it is *madness* in the Wesleyans to *attempt a change*.

If we direct our attention to the young men entering upon the itinerant ministry, we shall find them peculiarly *fitted* for the work, to accomplish which, the Divine Being at first raised them. As the human constitution is adapted to the climate in which it is reared, and men are fitted, from habit, for different employments, so “the men,” as properly argued by Dr. Warren, raised up in Methodism, “are indigenous to the soil and climate in which they are reared.”* They have been trained up, without any indulgence or respite, in all the habits of hardihood to which the toils of the Wesleyan vineyard lead—with all the lowly views which the system generates, by allowing no man to rise above his proper level, and with an adaptation of feeling and of mind to the humblest situations, and to the poorest and most laborious appointments. But let young men, like so many exotics, in all their refinement and delicacy, be introduced to a cold climate, and an impoverished soil, to hold the gospel plough; and what will be the result? We are not in utter ignorance of human nature, and it is with *human nature* the “Institution” will have to do: and notwithstanding the manner in which the Committee have laboured to meet this objection,† the hot-house plants, in the immediate vicinity of the metropolis, with its gaiety and cultivation, will be but ill adapted for the open air, except in the midst of summer suns and summer scenes; and a love of the *house* and of the *study* will be induced by the very system, highly prejudicial to the *out-door work* of Methodism, and to the *pastoral visits* to which *so many societies*, in *town and country*, institute a claim, and which is so much urged upon the preachers by the Conference. To a Clergyman or a Dissenting minister, who has only *one congregation* to watch over, and always on the spot, this cannot apply. His studies cannot operate in this way; though even among them, the *hardest students* are not always the *best pastors*. It is not *against study*, or against a *sedulous attention* to *acquire all the knowledge* that can be possibly obtained, that these remarks go, but against the superinducement of a *habit* that will operate against the interests of the *pastoral character out of the closet*.

Young men turned out of the “Institution” into the *desert*, may not openly rebel, or even dare to “think aloud;” but internal dissatisfaction will reign, and the fruit of disappointment will be the issue. And what are the fruits to be reaped from a disappointed labourer? Inquire of two or three recent cases in the Connexion. The same feeling will be experienced, as might be expected to rise in the breast of a son of one of the wealthy and respectable members of the body, if he were appointed to one of the poorest circuits in the Connexion. It would frequently be a query, which would flit across the mind, if it were not permitted to pass the door of the lips, why a person of such attainments, such education, should be sent thither! The argument, be it remembered, is intended chiefly for the Methodist body, because of its *economy* and *peculiarities*. What may suit *others*, is not adapted to *it*, nor *can be*, unless it *change* its *character*: that being once done—*then*, take the “Institution,” with any advantages it may

* “Remarks,” p. 16.

† “Proposals,” p. 22.

possess. It is a question, perhaps, which has not often obtruded itself on attention, why *so few* of the *sons* of the *opulent members* of the *Wesleyan Society*, of acknowledged *piety*, and *fitted* for *usefulness* by *education*—the very thing proposed by the “Institution,”—have entered the *itinerant ministry*, and why *most* of the *few* who have been known to *engage* in it, and *taste* some of its *bitters*, have left the ranks? We say nothing of the slender portion of them, who have become decidedly religious,—nothing of the men, who, after having *wedded* themselves to *wealth*, have forsaken the work of the ministry. These are points which God himself will decide. But we may be permitted to glance at the *number* of preachers’ sons, who, after having been *educated* at Kingswood School, have entered the Established Church—a much greater number than those who are now in the itinerant work! To the former, however—the sons of the wealthy—we chiefly apply ourselves; and the solution will be found in the *training*, and in the *indulgence* consequent on their *situation* in life. The least thing that tends to refine, and enervate, seems *prejudicial* to the *genius* of *Methodism*; and hence it is, that God has almost invariably visited the haunts of *poverty* and of *hardihood*, where there was *piety* and *talent*, and has from thence brought men to *preach* to their fellows, and perform the *drudgery*—if we may be allowed the expression—of itinerancy. And nothing can be more natural and fitting: the farmer, who wishes to obtain a person to “hold the plough,” or engage in *hard toil*, never visits the silken sons of pleasure and of ease for that purpose—though even broken down by circumstances—but invariably finds his way among the lower ranks in society. Nor can we be brought to believe, that the opulent Wesleyans, who are heading the lists among those who are in favour of an Academy, would be among the *foremost* of those who would give their *sons*, as preachers, either for the *home* or for the *foreign* work. If we are to take past experience for our guide, they would rather *prevent*, than *encourage* them to enter the field,—though with the privilege before them, of passing through all the glories of the “Institution,” whose interests they are so anxious to promote. And what is it that prevents them from offering a sacrifice of this kind? Is it their love of Methodism? But the writer dare not trust himself here. He returns to the refinement of the school. The comparatively short period of the students being at school, will not be a sufficient check to the evil. A person is more easily elevated in this way, than brought down again; vanity is sooner implanted than destroyed; a habit is sooner fixed than rooted up; and one visit to a fashionable resort, like a single drop of poison, has proved the destruction of the individual concerned. That, in the estimation of an anti-Institutionalist, which is *improper* in itself, is improper even to *touch*.

The “Institution” has not only to do with human nature, but with comparative *youth*;—with persons unexperienced in the world—apt enough to rise without indulging them with incentives—every way disposed, even as things are, and with the checks of grace, to lift the head; and great as the transition before was, as well as sudden the elevation—to some minds, from a local to a travelling preacher, and often from the humblest walks of life, it will be still greater to have to pass from these through the dazzling associations and splendid portals of a seminary. It is enough to sicken the soul of a sinner, much more the humble Christian, to see the airs of puppyism and self-importance,

assumed by some young men turned out of our English Seminaries, to teach, by precept and example, the humility of "the meek and lowly" Jesus. Why, between these, and most of the young men hitherto appointed by Conference for the work of the ministry, there is all the difference to be perceived, that subsists between a man of fashion and a grave divine. And in the young divines, constantly supplying the Connexion, on the original plan, the people have men, as among the patriarchs of Methodism, hale both in body and in mind—unsmitten by effeminacy;—diamonds in the rough, which are certain to receive a polish as they roll on with the tide of labour that carries them forward—precious for their value, and dazzling with their brilliancy, without being indebted to the hand of the lapidary, whom otherwise the people would have to *keep* and to *pay*, with his whole *establishment*. An eminent dissenting minister was induced to hear a *local preacher*, remarkable for his *energy* and *genius*—the Shakespeare, in short, of the local brethren; and on expressing his pleasure and astonishment after service, while a travelling preacher was standing by, the latter inquired, "What would he have been, if he had been *favoured* with an *academical education in early life*!" "He would have been *spoiled*," replied the noble-minded man,—evading the incense indirectly offered to himself at the expense of the body.

The fact appears to be lost sight of, by the pro-Institutionalist,—that the system upon which the Conference previously proceeded, was directly calculated, wherever the *disposition* existed or the *ability* was possessed, to promote *industrious habits*, and a regular attention to *intellectual improvement*. The difference between the *old* and the *new* "plan," is somewhat similar in principle, and will often be found to be the same in operation and result, as that which is witnessed between a person *commencing business* on a *small scale*, with a *hard-earned capital*, and one who is "*set up*" in business, on an *extensive scale*, by a *person of property*. Most of the young men, it is confessed, who have appeared in the Wesleyan ministry, have been distinguished for small beginnings. But it is a fact well known in the commercial world, that persons generally succeed better in business, with slender means, than with a full shop and a heavy stock: at least this is the case in Manchester, where actual operations against the "Institution" commenced, and where many of the first capitalists are of this class. A state of *fulness* in the *outset*, often leads to ease, inattention, indifference, and independence; while, on the other hand, a *sense of want* induces care, industry, and perseverance. Hence, the two evils of which there is ground for fear—a *love* of the *house* or of the *study*, to the injury of *out-door* work in some,—and *sloth*, in others, who may be disposed to say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink," and live upon the past. No offence is intended to any one, who may have been favoured with superior advantages in early life, when it is stated, that some of the *best*, the *noblest*, the most *popular* men in the Methodist body, are to be found among those who, under God, have *worked themselves*—like most of our first poets—out of the rock, whether into *eminence* in the *literary* world, or extensive *usefulness* in the *church*, and whose honours have come down upon them, independent of an academical education. They at first saw, that it was not good that the soul should be without knowledge; they were guided in their studies by their brethren, who, in their turn, had been favoured with

the counsel of Mr. Wesley; and God crowned their toil in the field of knowledge with his blessing. Let the system have "fair play," and it will be sure to conduct to improvement; and let a man only feel his *need* of it, and he will be no less certain to improve; for while he will be favoured with *healthy exercise*, in a fair proportion of *out-door work*, he will be furnished both with *time* and *means* for the "advancement of learning." Nor will he be long in his new sphere of action, before he is taught by his *God*, the *Conference*, and the *people*, that his *usefulness*, his *personal comfort*, and his *promotion* in the body, *depend* upon his *progress* in *knowledge* and in *piety*. Look at the men who are now figuring at the head of the body, for the truth of this sentiment.

The preachers' sons, at present in the itinerant ranks, have been exhibited as specimens of the advantages of a good education: and from thence persons have been found to glide into the Academy, and deduce from them an argument in its support. However they may impose upon themselves by such a mode of argument and inference, they will find it difficult to initiate others into their sentimental creed. The preachers' sons stand precisely on the same ground as any other preacher who may have been favoured with a more than ordinary education. All beyond that, is deceptive in point of argument. The excellent men who have issued from Kingswood and Woodhouse-Grove Schools, were never *educated* for the *ministry*; and their *fathers* have been careful to *inform* the *congregations*, when making the *annual collections*, in order to preserve them from mistaken notions on that head, that they did not send their children to either of those Seminaries to *make preachers of them*. Should God see fit to call them into the sacred ministry afterwards, so much the better. But the subject only furnishes an argument in favour of *early education*, not of *ministerial training*; so that, instead of coming to the aid of the "super-added" system, it leaves us just where we were. It is not education *added* to, or *laid upon*, the ministry; but the *ministry* raised upon education. God himself does the work; man goes *before*, and HE comes *after*. In the "Institution," GOD is supposed to go *before*; and *man* to come *after*, to *perfect*, to *complete* the *work* of his MAKER! Whether the *beginner* or the *finisher* is to have the praise, must be determined by the advocates of an Academy. If they seize the preachers coming out of Kingswood and Woodhouse-Grove Schools, and exhibit them—in consequence of *previous education*—as *models* of what their *own training* will *produce*, there is little doubt they will be equally ready to *exhibit their own WORKMANSHIP* to the *church* and to the *world*; and in a few years will be enabled to shew the *contrast* between those whom God had the *sole credit* of, and those who were afterwards reared when the "Institution" came to HIS *help*. But we are not quite prepared to cede the point of superiority between the preachers' sons, and those who have had only an ordinary education. Men will be found among the latter, who will never be disgraced by the *comparison*, if we connect with both, in the procedure, talent, piety, usefulness, and public demand. And it is a remarkable fact, that the *only* men upon whom the choice of the Conference has fallen, to conduct the "Institution," are from among the latter. The men themselves—to see the height to which they are elevated without one—are *living arguments* against what they wish to promote—an

"Institution." The writer feels as though he had almost trespassed here; but he has been driven to it by the opposing party, who, indirectly reflecting upon the preachers in general, by selecting the preachers' sons from among them, have held the latter up as a superior race of men—thus exalting the child at the expense of the parent, and so have debased their brethren in the eyes of the world.

An inquiry might here be instituted—and it will deeply affect by far the greater part of the Wesleyan body,—*Whence are the people to look for their REVIVALISTS?* Not, alas! to a college. The "provision super-added," will allow but few "live coals" to pass without detracting from the *fire*.

Mr. Vevers opens his pamphlet with a paragraph on the present "season of excitement, agitation, and change:" and represents "all ranks in society, from the nobles to the peasantry of the land, including philosophers, politicians, philanthropists, and divines, as more or less infected by the mighty impulse." He then adds, "It would, perhaps, have been a matter of surprise, though certainly not of regret, if the 'United Societies,' established by the justly celebrated John Wesley, had not been affected by this prevalent feeling."* It is against the "*change*" foreseen to be effected in the *ministry* of the Wesleyan body, that opposition is made. Persons who have brought about this important "*change*" in the system—for it will affect its whole *spirit* and *character*, compared with which, the *latter* is of minor importance—persons, it is repeated, who have effected this "*change*," are complaining of the "*changes*" proposed by others. Without attempting to plead for any of the changes urged by the "Central Association," it may certainly be maintained, that those who commenced the work of *innovation* ought to be among the last to object to other encroachments. The writer laments it deeply, that the *example* should ever have been given by the promoters of the "Institution;" and the *originators* of it may be considered as the *moving cause* of the whole of the evils to be deplored. When one class of men, in a religious body, take the liberty of proposing changes, they may rest assured, that it will not be long before they will be followed by others. But the present writer is so far consistent with himself, as to oppose the change that has been made, as much as he feels averse to other encroachments. While Mr. Vevers, therefore, temperately and sensibly shews both the illegality and impolicy of certain proposed alterations, he forgets to go back, and rebuke the restless spirit of those who commenced the work of innovation. But for the "Theological Institution," we should neither have heard of Dr. Warren's "Remarks"—"Central Associations,"—"Propositions"—"Addresses"—Public Meetings"—nor have had to deplore a "season of excitement, agitation, and change." The promoters of the "Institution" are now rallying all their forces around them; and employing every effort to establish it, under the guise of supporting the "CONSTITUTION," forsooth! The "Constitution is in no danger: give up the "Institution," and all agitation will cease. Here is the cause, the sole cause. While it continues, the agitation will be perpetuated; and as the agitation proceeds, it will strengthen in its course, and other things will be hung upon the "Institution," as on the *organ question* at Leeds, which have no connexion with it. The lovers of the "Institution" may rail and rave as they will at the abettors.

* "Appeal," p. 3.

of proposed alterations ; but every man of *peace*—every lover of Methodism as it *was*—has reason to complain of *them* for proposing a measure that has inflicted a wound upon the body that will not easily be healed, and for introducing a “super-added provision,” just as necessary as it is for the inhabitants of the city to go out to the woods to teach the birds to sing.

These remarks lead the writer to another part of the pamphlet published by Mr. Vevers. “Unless it can be proved,” says he, “not merely asserted, that the Resolution of the Conference of 1834 affects the *Societies at large*, either by depriving them of some power, or exposing them to some evil, or extorting from them pecuniary aid, or militating against their spiritual interests, the act of the last Conference is in perfect accordance with the spirit and letter of the Concessions of 1797.”* A man is not always the best judge of his own literary productions ; otherwise, Milton would never have given the preference to his “Paradise Regained” over his “Paradise Lost.” And although the present writer’s remarks may possibly go for nothing with the friends of the “Institution,” yet he is greatly mistaken, if a large portion of the Wesleyan body will not perceive, in what he has advanced on the subject of a “provision *super-added*,” that “the *Societies at large*” will be *greatly affected* by it. As “*exposing them to some evil*,” therefore, in addition to the *present disturbances*, and as “*militating against their spiritual interests*, by the introduction of a pruned, trimmed, refined, stiff, systematized, scholastic ministry, in lieu of the bold, easy, original, refreshing ministry now in existence, it is maintained, “that the Resolution of the Conference of 1834,” is *not* “in perfect accordance with the spirit and letter of the CONCESSIONS of 1797,” as, in this instance, affirmed by Mr. Vevers. Such is the *assertion* in the present case, and he may look for the *proofs* in what has preceded. Here, too, a demur will be heard, as to the propriety of his observations on the right of “*respectable individuals* voluntarily contributing their property for purposes connected with the better qualification of faithful men for the work of the ministry.”† *First*, the *competency* to judge for others, has not yet been *ceded* to them by the other parts of the body. *Secondly*, their *right to change the character* of the ministry under which *I sit*, and which *I support*, is *disputed*. *I am satisfied* with it, and wish it to remain as it is, and as it has been *handed down* to me by the *Founder of Methodism*. If they are *not* satisfied with it, let them *withdraw*, and *educate* and *mould a ministry* to their *will*, but let them not dare to *change mine*. The exhortation to *withdraw* is not intended to be otherwise offensive, than as they themselves employ it in reference to others : and *retort* is admissible. The present promoters may *commence* it ; but the *people* at large will ultimately be *saddled* with it ; and they have no right to entail either an “Institution” or a ministry upon others, to which they are conscientiously opposed. There was no disposition in any of the opposers of the “Institution” to *impose* upon *them*, prior to its introduction, any thing either opposed to the *wish* or to the *peace* of the body.

* “Appeal,” p. 8.

† Ibid. p. 10, 23.

The Efficiency of the Wesleyan Ministry.

While Mr. Kruse, who is conspicuous in the arena of discussion congratulates himself with the fact "of an improving and more efficient ministry,"* and yet urges, with this concession, the necessity of an "Institution," another of the advocates deduces one of his principal arguments from its *inefficiency*; and the inefficiency of the Wesleyan ministry is echoed and re-echoed by almost every individual who considers himself an inch taller than his neighbour, without recollecting that there are others, of an opposite opinion, the "head and shoulders taller" than himself.

One of the misfortunes of some of the advocates of the "Institution" is, that they furnish their opponents with weapons from their own armoury. The charge of "*ignorance*" brought against the Methodist preachers, by Toplady and Lavington, in the earlier history of the body, is noticed,† and yet, at the same time, refuted by an appeal to the skill and prowess of Thomas Olivers. But is early ignorance an argument for a modern college? The body, owing to the schooling it has received since then, through its own assiduity, experience, and the current literature of successive ages, has absolutely *outlived* the reproaches heaped upon it by prelates, dissenters, and others. Not satisfied with this, it must now wheel round, and confirm all that its calumniators have said, at a period when it has arrived at its best estate! take up the reproach where the world has laid it down, by reproaching itself! telling that world, in effect, that the Divine Being, after working wonders in it, is at length compelled, in order to proceed with the cause, to convert the comparatively *weak* and *foolish*, into the *wise* and *mighty*! And all this, at a time, when it is in credit with both CHURCH and STATE,—Bishop Philpot absolutely throwing out his feelers for the purpose of eliciting the spirit that prevails with regard to an union with the Establishment, and senators crowding its platforms at Missionary Meetings! At no former given period, did the Connexion ever stand on such elevated ground as at this day. Since, however, in addition to the advances already made, some of them so many departures from primitive simplicity, in the splendour of several of the chapels, and the introduction of organs—another, and still wider stride has been taken; the opposers of the "Institution" have to reiterate their fears, and declare it to be their firm conviction, that, in so doing, the projectors have wandered from the way in which God has led the people so many "years in the wilderness," through the whole of which, there has neither been a want of the protecting "cloud by day," nor of "the pillar of fire by night"—neither been a want of the water of life to satiate the thirsty, nor of the bread of life to feed the hungry. To familiarize, though not less to scripturalize the phraseology, we shall find, if the Wesleyan tribes are compared with those of others, that, in *divine things*, they are as "fat and well favoured" as any of them, and have as an "abundant entrance" into the heavenly Canaan: a powerful argument this why they should still hover around "*Moses*" and the "*Rock*," rather than go to the "cisterns" hewn out by themselves and others.

* "Thoughts," Meth. Mag. 1834, p, 823

† Ibid 827.

The argument drawn from past *success*, against the introduction of *new experiments*, is met differently by different writers.* Mr. Kruse is pleased to reply, by opposing to it *his surprise*, that God should have effected so great a work by such feeble instruments. This, of course, is sufficient to *authorize* us in his estimation, so far as our ability extends, to *prevent* the Divine Being from proceeding in the *same way*; or to indulge in despair of ever seeing the like again! Mr. Crowther observes, "No one has ever yet pretended to maintain that Methodism may not prosper, to a certain extent, though no such Institution should ever be established. The proper and the *only* question, whether our Connexion, already prosperous in some degree, would not prosper more abundantly by means of a Theological Institution." Here we are at issue, without being driven to Mr. Crowther's "monstrous supposition that those who are already doing well, cannot, *by any possibility*, do better,"—a position in which he fondly imagines he has placed Dr. Warren, together with his friends. The ground on which they stand is, "that those who are already doing well," may, "*by possibility*," do *worse*; and will infallibly do worse, if they employ not the proper *means* to "do better." Agreeably to Mr. Crowther, *experiment* is the *test* of *success*; and so it is admitted. But let us understand each other. The *experiment* has, as previously stated, been already made by *others*; and it is from the *experience* of *others*—the little fruit they have yielded—that we protest against another experiment of the same character among the Wesleyans. The experiment already tried in the Connexion, has been extremely productive. With the Wesleyan body, therefore, another experiment is *uncalled* for—would be *hazardous*—and would never pay for the expense. *Experiments* more immediately belong to the *ingenious* in *philosophy*, than to the *devout* in *religion*; and *speculations* are more frequently entered upon by the *reckless* and the *daring*, than the man who takes the *providence* of God for his guide. The present experiment produces all the painful feeling in the mind of an anti-Institutionalist, that is felt by a person who has manifest tokens of his family succeeding to admiration in business, but sees some of its leading members, through a desire to extend and raise the character of the concern, enter, without sufficient providential warrant, into various speculations. He perceives also, from the unfortunate or unproductive speculations of others, that, in their attempt to improve their fortune, by going out of the way in which God had led them, into one of their own, they will lose, not only the greater part of their property, but ingulf the most of his own with it, in consequence of his connexion with them. The reader may apply just as much of this illustration to the experiment in question, as he judges proper: and Mr. Vevers will perhaps, perceive sufficient to deter him from urging with such earnestness the "trial" of which he approves.†

Little as the past *success* of the body may be thought of, as an argument in favour of the *old plan* and the *efficiency* of the *ministry* that *worked* it, those who employ it are not quite disposed tamely to surrender it, without compelling those who resist it to feel its edge. The old plan, with all the imperfections its slanderers—lovers of Methodism meanwhile—can heap upon it, has *succeeded* beyond all *precedent*, whether in ancient or modern times, with the exception of

* "Thoughts," Meth. Mag. 1834, p. 825; also, "Defence," p. 23:

† "Appeal," p. 15.

the apostolic age, when men sustained, exclusive of their inspiration and the gift of tongues, a somewhat similar character, entered upon the work in the same unlettered and unpresuming way, and prosecuted their labours with the same aids and in the same spirit. We shall find a remarkable *keeping* between the *men* and the *work*, between the *labourers* and the *harvest*. If we take the work of God among the Wesleyans, and compare it with the work carried on in any other section of the Christian church, we shall find that, for *depth*, for *extent*, and for *durability*, it is utterly without a *parallel* in ecclesiastical history, except in the *first* and *purest* ages of the Christian church. This is a point we find it necessary to notice again and again. In the intervals between, when men were manufacturing ministers for God, the work in the same proportion declined. As MAN appeared to put his hand into it, by deviating from the apostolic plan, which had been furnished as an example, GOD in the same degree seems to have taken his hand out of it; thus teaching us, that, as the *work* is HIS, he is careful to cut off all occasions for glorying in the instrument. Had the working of the system failed, as has been properly observed by the author of the "Remarks,"* had the work itself come to a point beyond which it was impossible for it to proceed, it would then have been proper to inquire into the cause, and to apply the remedy. But when the *finances* of the Connexion, though far from being able to support an additional "Institution," were upon the whole tolerable;—when the *accession* of *members*, twenty-six thousand in one year was *unparalleled* in the history of Methodism;—and when the *President* was, through the demands made upon the "list of reserve," absolutely at a loss to know where to look for—we had almost said the *raw material*—but for young men, for present openings, without the work of God having to *wait* from *one* to *two* or *three* years, till they should pass through their degrees in a "Seminary for *Labourers*;"—when, we repeat it, this is known to be the fact, we may take it as no unfavourable intimation, that God approved of the old plan, whereas, the new one has still to be tried, and *may* not succeed. The supporters of the old system have the whole of the advantage of the argument, with regard to the *past*—for that is *certain*; and whatever makes for them in this way, makes against the others, with the still *uncertain* result of an experiment that lies before.

Beside the general test of a *workman* being known by his *work*, there is not any thing in the present race of preachers to warrant a measure like that under discussion. The *piety*, the *usefulness*, and the *intellectual* character of the men, either already in the work, or entering as candidates, will support a comparison with any thing that has been exhibited in Methodism from its earliest history. On this subject, the observations of the author of the "Remarks,"† may be carried out still further; and on some of the shewings of the friends of the "Institution," very slender qualifications are requisite for the work of the ministry. Mr. Kruse, in looking at the change which has passed on the spirit and manners of the people, since the days of Whitfield and Wesley, characterizes it as that of one from "*ruffianism*" to "*apathy*;" and further informs us, that, in "former times," the "objectors could give no reason for their hostility," and that, "in

* p. 17.

† p. 14—17.

modern days," they can only "give a bad one."* What length of *time* ought to be employed, in encountering "*no reason*," may be safely left with the insane, and persons who know not the value of time, to determine; and as to a "*bad reason*," the Wesleyan preachers must be reduced to a low standard indeed, if, in the estimation of their defamers, and this gentleman among others, they cannot enter the lists against one of the *worst* of the "*bad*," and furnish a satisfactory refutation. Men, who, to repeat the language of Mr. Bunting, have been educated in our "*Missionary Colleges*," in the "*West Indies*," and in the "*prison ships*," and who, from these, are able to triumph over "*French infidelity and wickedness*,"† will certainly find no difficulty in combating ignorance and stupidity! As a set off, however, against Mr. Kruse's own reasoning, he observes, that "the Schoolmaster is abroad,"‡ who, of course, is expected to teach how to give something better than a "*bad reason*;" but he immediately neutralizes again what he feels disposed to establish, by telling us, that "the knowledge acquired" under this "Schoolmaster" is "*more specious than sound*."§ The men must be reduced to a much lower point in the scale of intelligence, who argue the necessity of an Academy from such premises, than the persons for whom such Academy is intended. An Academy is necessary. Why? Because the people who have to be taught from the pulpit, are possessed of—paradoxical as it may seem, "*no reason*" for their "*ruffianism*"—a "*bad reason*" for their "*apathy*"—and "*specious knowledge at the best*!" But allowing the "Schoolmaster" all the credit which is due to him, we could only admit of it, in the language of the writer of the "*Remarks*,"|| as a "*powerful argument for having recourse to extraordinary measures to meet the exigence*," on the supposition "that those men only who are candidates for our ministry, partook not of the improving state of society,—that they alone remained stationary, whilst all about them were advancing." And, any how, it requires neither *depth* nor *learning*, to meet "*specious knowledge*."

A letter "written by the late venerable Dr. Adam Clarke," is introduced by Mr. Crowther into the pages of his "*Defence*,"¶ in support of the "*Institution*," and of course in favour of the argument which goes to prove the *inefficiency* of the Wesleyan *ministry*. It is no small gratification to the admirers of Dr. Clarke, to see persons passing over to him, and anxiously soliciting his aid, now that he is dead, though, while living, there was no apparent solicitude for an "*Institution*," that he might be placed over it, as its ornament and support. But omitting the lateness of the complimentary hour, there are those in existence who know Dr. Clarke's opinion on the subject in question, and on other subjects too, much better than those who are calling for his help, when he scarcely has it in his power to render them any service. He had the pleasure of witnessing a change for the better, towards which his own *writings* and *example*, more than those of any other man in Methodism, with the exception of its noble founder, amply contributed; a tribute this, which will be more grudgingly ceded to him by many of the friends of the "*Institution*," than by any other body of men, and whose parsimony in praise is not only to be substantiated by the past, but will be equally visible in the objections

* "*Thoughts*," Meth. Mag. 1834, p. 822.

† "*Thoughts*," Meth. Mag. 1834, p. 821.

|| p. 15, 16.

¶ p. 24, 25.

† Meth. Mag. 1814, p. 235.

§ Ibid.

taken to the eulogistic character of the very sentiments penned by the present writer, unless, now that the prediction has gone forth, a little policy shall prevent the publication of its fulfilment. Dr. Clarke was never known to push the subject, or even to introduce it into the Conference, many years before his death; and when he did notice it, at the period alluded to in the letter, it certainly furnished those who might then have a leaning that way, with an admirable opportunity of urging it forward, and of electing him either the President or Tutor of the "Institution." But leaving the more aged, who may be in favour of it now, to weep over the golden opportunities they have permitted to pass unimproved, it may be proper to offer a few remarks on the document in question. And, 1. The letter was written in 1806—nearly *thirty years* ago. This places the subject with the Doctor, somewhat in the position of Mr. Wesley with his "*early and favourite scheme*." 2. The Doctor's *subsequent silence* is presumptive evidence, as again in the case of Mr. Wesley, that the *necessity* of the thing diminished in his estimation as *time advanced*, *progressive improvement* having been observed, and more *careful and restrictive measures* having been *adopted* in the *reception of candidates*. 3. The Doctor wrote about the time when the *home circuits* began to be *divided and narrowed* to an extent unknown before; and hence, through the demand for preachers, he was compelled to say, "We are *obliged* to take *what offers*."* But who was to blame in this "*zeal without knowledge*?" The comfort of the preachers was in many instances at the base of it, in their wish to be more at home with their families. As a proof of the intemperate and injudicious zeal of the time, we only need to look at two distinct periods. In 1806, when the letter was written, there were 162 *English circuits*, and 14 *foreign missionary stations*; during which year *thirty-eight* young men were "*admitted on trial*." In 1824, there were 331 *English circuits*, and 111 *foreign stations*; and yet, with this additional field of labour, there were only *forty-two* "*admitted on trial*." So much for the *prudence* of modern times, accompanied with much more both of *Christian zeal and benevolence*. The Conference itself has *suffered* through the *indiscretion* of its acts, in the *difficulty* of *stationing* several of the men that entered upon the work at that period: Mr. Bunting, one of the *foremost friends* of the "Institution," was the very person to *move*, that, after travelling several years, and in perfect health, they should be *located* for *want of ability* for the *general work*. And yet, after this *weeding*—after thus *perfecting the mass*—after *correcting the evils* of the *period complained of*, men come forward and establish an Academy—taking, on their behalf, as an argument, a letter which would never have been written but for the *indiscretionate zeal* of the *day*. 4. Though a "*Seminary*" is noticed by the Doctor, yet *improvement* was his *grand object*. When it can be substantiated, that the end can be accomplished in *no other way*, than by means of a public school, then the establishment ought forthwith to proceed. But is this the fact? What "*Institution*" has improved the brethren in general, now engaged in the work? And what are the *means* that have been *already tried*, to *improve* either the *local preachers*, or *candidates* for the *itinerant field*, prior to the unprecedented stride taken in the late establishment? Absolutely none in the one case, and nothing likely to be effective in the other. Had other means

* "*Defence*," p. 24.

been *used*, and *failed*, the argument for a school would have had more of the appearance of validity. But to take the *last great stride*, to cure a supposed evil, before any *intermediate* steps have been taken, is an indication of something more than necessity. Dr. Clarke took an intermediate step, in his "Letter to a Young Preacher," and in that one letter, he effected more in the way of improving the ministry of the body, than any other man; and had that effort been followed by others, still greater effects would have been the result, while every man, with such *helps*, such *guides*, would have been left to take his own *original mould*, under God, in his *study*. 5. The Doctor was pleading in *that day*—the period in which he wrote—for the men that are filling the pulpits in *this*. "*Every Circuit*," says he, "cries out, 'send us *acceptable* Preachers.'" We have no other *cry* now; but when the *cry* is heard, it is more *satisfactorily* answered. Well might the cry be heard *then*, when *after-years* found it necessary to drop several names from the regular list of effective men!

This is a point not yet to be dismissed, for there is an important difference between Doctor Clarke's men, and the Students of the "Wesleyan Theological Institution." The former wished to have his men instructed "in *Theology*, in *Vital Godliness*, in *Practical Religion*, in *English Grammar*, and in the *Rudiments of General Knowledge*."* Who can object to this? and *what* is there in it that a man *cannot acquire* in his *study*? But look at the young men instructed in the "Institution." The "Plan of Tuition" for them, "comprehends *English Grammar*, *Elocution*, *Geography*, *History*, *Mathematics*, *Natural Philosophy*, *Chemistry*, *Logic*, the *Philosophy of the Mind*, *Theology*—including the *Evidences*, *Doctrines*, *Duties*, and *Institutions of Christianity*, *Church Order and Government*, the *Pastoral Office and Care*, the *Elements of Biblical Criticism*, *Archæology*—including *Hebrew*, *Greek*, and *Roman Antiquities*, the *Outlines of Ecclesiastical History*, *Preparation for the Pulpit*, *Composition* and *Acceptable Delivery of Sermons*, closing with instruction in the *Latin*, *Greek*, and *Hebrew Languages*."† It is not to state, how St. Peter and others of the Apostles would have looked upon a few of these subjects, to prepare them for the Christian ministry; but it would not be beyond the range of possibility to find some of the students, possessed of *all this knowledge*, coming to the conclusion, that they were "*wiser than their teachers*." Nor are the latter left without incentives to pride and self-sufficiency, by those connected with the "Institution." Thus, the young men who enter as students, are informed by the *Secretaries*, in the "General View of the Principles and Objects of the Wesleyan Theological Institution," that they "*may not be entirely useless to some who are admitted and acknowledged as PREACHERS in FULL MINISTERIAL CONNEXION with the CONFERENCE*."‡ Such is one of the probable advantages to be derived from the "Institution," agreeably to the sentiments of its friends! Not only will the people be illuminated, but the *senior* Preachers;—men in *full ministerial connexion* with the *Conference*, are to be sent back to school! It would be an interesting spectacle, so see an *aged superintendant*, sitting at the feet of one of these *juvenile Gamaliels*, and with *childlike* simplicity looking up to him, inhaling with gratitude the balm of a college, and receiving instructions at his lips! Here we have the *beginning* of good days! The

* "Defence," p. 24.

† "Proposals," p. 31, 32.

‡ P. 14, 12mo

students going from the *head downward*! What methods will be pursued after the present race of preachers are gathered to their fathers, must be left for posterity to explain.

Supposing them, however, to escape inflation after this gentle hint, the *brevity of human life*, which, by the way, is urged by Mr. Kruse as an argument in favour of the "Institution," against those who affirm "that the time of its establishment is not yet come,"* would never admit even of a moderate acquaintance with all these subjects; and the man who might be disposed to *perfect* himself in them, would find it necessary to furnish himself with both his shroud and his coffin—leaving the place for his *grave*, instead of the *vineyard*. Be that as it may, we may still be allowed to inquire, which of the two modes of tuition is the best, and which the most likely subjects to be taught, for a METHODIST PREACHER? Doctor Clarke's pupils would have been the workmen for Mr. Wesley; preserving, in the language of Mr. Ward in his "Farewell Letter,"† the "extemporary freeness, the ready utterance, and the fervid appeals of Methodist Preachers:" whereas, the others, with their "*preparation for the pulpit*," their "*composition*," their "*acceptable delivery of sermons*" formed by the *rule and square*, would be in danger of what the same writer reprobates—of "*a scholastic air*, associated with *metaphysical dryness and dulness*, and great *stiffness* of manner."‡

It is not to be forgotten either, that Dr. Clarke's *preachers* are the preachers of the *people*. Advert again to his language: "*Every Circuit* cries out 'Send us *acceptable* Preachers.' How can we do this? We are obliged to take what offers; and depend on the recommendations of those who can scarcely judge, but merely from the *apparent* fervour of a man's spirit."§ To what does this amount, as an argument in favour of a College? 1. The anxious inquiry of the people is not after *learning*, but *talent*—"acceptable preachers." That the *acceptability* referred to, connects itself more immediately with what may be demoninated *preaching talent*, than any particular *attainment* in *literature* and *science*, may be fairly deduced, both from the general sentiments expressed in the letter, the circumstances of the times, and the history of the body. Not a few have been the instances in the Connexion, of men of *classical attainments*, who have never risen in their appointments in the body above the *lowest* circuits, while many of their *less educated*, and even *less reading* brethren, have *invariably moved* in the *highest*, and have often sustained the *most elevated official situations*. Whence is this? Give the Conference Dr. Clarke's "*theology, Vital Godliness, Practical Religion, and English Grammar*," with good *preaching talent*—all of which our most popular men possess, with a tolerable portion of the "*Rudiments of General Knowledge*," without even the aid of an "Institution," and it will be able to astonish the world as heretofore, without either lectures on "*chemistry*," or *drilling* its men in the "*delivery*" of sermons,—leaving chemistry to Sir Humphrey Davy and Dr. Dalton of Manchester, in the one instance, and those who are partial to the science, to profit by their writings in the study, and the young men, in the other, to the free exercise of "the true and powerful eloquence at present possessed," agreeably to the testimony of the writer of the "Farewell Letter."|| Even a *love* of

* "Thoughts," Meth. Mag. 1834, p. 824.

† P. 13.

‡ "Farewell Letter," p. 13.

§ "Defence," p. 24.

|| P. 13.

learning, and a *capacity* to receive it, with the actual *credit* of *possessing* it, will avail nothing in Methodism. Dr. Clarke himself must be there, with the power to *acquit*, as well as to *acquire*—with the *talent* to *impart*, as well as the *credit* of *possessing*. Give the Conference *talent*, in short, and it will give the people *learning*. It has done it hitherto, and it will do it again. 2. The body is not now “*obliged* to take what offers.” Its zeal is tempered with knowledge; and the repeated notifications of “*one wanted*” on the Missionary stations, shew with what *prudence* the appointment of preachers is conducted; while the formation of *new circuits* at home are much more rare, because less necessary. 3. One of the reasons assigned for the necessity of an “*Institution*,” is the *increasing knowledge* and *intelligence* of the people. This being the case, there is now no need to “*depend* on the *recommendations* of those, who *scarcely judge* but merely from the apparent fervor of a man’s spirit.” Things are amazingly improved; for, according to the pro-Institutionalists, the young men must now go to school, that they may be enabled, if not to proceed beyond, at least to compete with their respective auditories. An increase of intelligence will certainly protect the priesthood, as far as the *people* are concerned, against the introduction of improper persons into the office; and with regard to the *preachers* themselves, there is not a *District* in the whole Connexion, in which men are not to be found, as guardians of the *second gate*, every way competent to detect either *ignorance* or *imbecility of mind*, and of distinguishing between them. Hence it is, even on the shewing of the friends of the “*Institution*,” that the demand for its necessity has been diminishing from the commencement, and it now comes in the shape of an *unnecessary appendage*; in the shape of varnish, paint, and tinsel.

Enough, perhaps, has been advanced on the subject of Dr. Clarke’s letter, to shew that, as it does not affect the question of *efficiency*, with regard to the *present state* of the Wesleyan ministry, so it defeats the purpose for which it is brought forward by Mr. Crowther in his “*Defence*.” No less ineffectual is the attempt to support the system by an appeal to the example of the “*New Connexion*,” by the same writer.* It is stated, that a “*Minister’s Preparatory Instruction-Committee*,” has been appointed, prepared a plan, and that the Committee “*have resolved upon entrusting the work in question to Mr. Allin, at his residence in Sheffield*.” Without stopping to inquire whether the New Connexion is not indebted to the members of the Old for the hint—both having begun at the same period—there are two or three other points which demand notice. It has long, not only been the *surprise*, but the subject of *conversation*, in the Old Connexion, why such a *slender accession* of *members* has been made to that body since the *division*—a period now of between *thirty* and *forty years*. Let not the present writer be charged with travelling out of the record, by this reference to another section of the christian church. He has no hostility to indulge. But the subject is forced upon him by his opponents; and it is further remarked, that if the *Old Connexion* had made as *little progress in membership*, a still stronger case might have been made out for the establishment of a “*Seminary for Labourers*,” under the impression that the work did *not succeed*,

* P. 25.

because of the *inefficiency* of the *ministry*. But they have no such reason to assign. The wisdom and prudence, in the interim, of the New Connexion, cannot but be recommended. They modestly commence on a *small*, rather than on an *extensive scale*; and their plan has more of the appearance of a *private*, than a *public* measure. The *effective* men, meanwhile, are all preserved in the *regular*, yet *public work*, of *converting sinners*; and only *one brother*, Mr. Allin, who is *prohibited* all *pulpit exercise*, on account of *indisposition*, is furnished with a little employment. And who, of the minority, would object to a little *private tuition*, by a *supernumerary preacher*, in his *own dwelling*? The plan is quiet, modest, unexpensive. It is not against *education*, therefore, that the opposers of the "Institution" take up arms, as has often been repeated; they *admire* it in *others*, and have *improved themselves*. Nor is it against *Colleges* and *Academies* in the *abstract*; they glory in the *English Universities*, and *acknowledge* their *utility* in a *thousand things*, unconnected with the *conversion of souls to God*. But while colleges exist without *expense* to the Wesleyan body—are *advancing* the cause of *learning*—and the *preachers*, and others, can *obtain*, at a *small cost*, whatever is *suitable* for their purpose in their *own peculiar calling*, from the *publications* of those who have been *instructed within their walls*—there is the less necessity for one in Methodism. It is not requisite, because there are Universities at Oxford and Cambridge, there should therefore be establishments of the same description in Manchester. Manchester, and other places, partake of the diffusive light they are shedding over the world; but Manchester can carry on its manufactures without their presence, though perhaps not quite so well without their existence. Methodism, in like manner, partakes of their diffusive light and general influence; and she, too, can carry on her work better without their *presence* than their *existence*. Here is the honest acknowledgment of a *debt*; and ungrateful is the man, who refuses to confess it—though he can never *discharge* it. But it is because there are *such schools* in *existence*, that there is the less *need* for *others*. It is because they are doing that *kind of good* out of the body, for which they are *peculiarly fitted*, that there is no *need* to have them in the body, to do that *kind of good*, to which they are *unequal*, and which has hitherto been *effected* in their *absence* from the *field* of actual *labour*—the *conversion of sinners*. While they stand upon their present base, like lights in the world, the Wesleyans can benefit by their *excellences*; if they were introduced among them, they would be saddled with all their *imperfections*. "One man's meat," agreeably to the old adage, "is another man's poison." That which may be suitable for others, who, though going to the *same place*, yet take *another line of road*—a little more *circuitous*, will not do for the Methodists. A man of particular habits, employment, and fortune, had better avail himself of the advantages offered by a common stage-coach, than set up an establishment of his own. He is benefiting one way, while the proprietor and the public are benefiting another. He is at less expense—uses greater despatch—and does his work equally well.

From the list of subjects to be taught in the "Institution," it does not appear that there is any thing *new*, which, by the way, would rather be an argument against than for it; and works on each of them, *elementary* and otherwise, are *accessible* to all, at a compara-

tively *small cost*. Select the two subjects from the mass, as the most important—"Theology" and "Preparation for the Pulpit;" the one comprising the *matter*, and the other the *manner*. There is certainly as much sound "THEOLOGY" to be found *out of School*, as will be found *in it*, in the works of Wesley, Fletcher, Benson, Clarke, Watson, and others belonging to the Wesleyan body, besides the thousands of English Divines both in and out of the Establishment. And with regard to the "PULPIT," there is no lack in that department. Omitting the ancients, and confining ourselves more immediately to the delivery of sacred subjects, we might notice among others, Fenelon's Dialogues on Eloquence, Claude's Essay on the Composition of a Sermon, Ostervald on the Sacred Ministry, Cotton Mather's Directions to a Candidate for the Ministry, Rollin's Belles Lettres, Blair's Lectures, Doddridge's Lectures, Orton's Letters to a Young Clergyman, Jerningham's Essay on the English Pulpit, the Salvation Preacher, published by Mr. Bramwell, Simeon's Helps to Composition, and Sturtevant's Preacher's Manual. A man must be exceedingly inapt at learning, if he cannot derive sufficient for his purpose from these publications, and will be as unfit for a Seminary as for the Pulpit; and if he connect with these, the *living models* around him, he will be amply furnished with "Preparations for the Pulpit." Unless the tutor be himself a model of perfection in the art of public speaking, the *reader*, calm in his *study*, and *alone* with the *instructions* of his *dead author*, will reap as much advantage as the *hearer*, in a *crowded room*, from the *lectures* of the *living speaker*. In the publications referred to, most of the authors, though *dead*, yet continue to *speak*; and the young preacher has only to convert his *study* into a Seminary.

Despite of all that has been trumpeted in different directions against the *acceptability* of the Preachers, it may be contended, that there is in this no reasonable ground of objection. It is readily granted, that there are cases of *non-acceptability*; but still, on looking at the different stations, we shall find a singular *adaptation* of the preachers to the circuits; each rising, as by a graduated scale, from plain good sense to genius and learning, as to the men; and from poverty to affluence, as to the stations. And if the subject were fairly examined, it would probably be ascertained, that the *head* has less occasion to complain of the *foot*, than we are sometimes ready to admit; for even among the most popular men, there are some of them much more *acceptable* in one place than another, and much more *useful* in their official character. Nor is even this all: some of them have had their seasons of *humiliation*, with their less gifted brethren, by finding themselves rejected on the vote of a *quarterly meeting*. But as such rejection, whatever honour it may reflect on the meeting, does not affect the general character or acceptability of the men; so neither does the *difficulty* of *stationing* a few *individuals* amount to an argument in favour of the education system. The men who have experienced the greatest difficulty in obtaining circuits, have been objected to more for what we have already noticed—a want of *preaching talent*, than a want of *education*;—cases to which the education scheme can afford little or no relief, and therefore can be no reason for its necessity; and besides this, the very men complained of, belong to an *earlier period* of Wesleyan history than the present. Where *capacity* is *wanting*, a "Seminary" will never *supply* the *defect*; and where

it is *possessed*, it is still of no avail without the peculiar gift of *utterance*. But the singularity is, to call in education to *supply* a *defect* which belongs to an *earlier period*, and in those who cannot benefit by it—for it is never once pretended that any of those in the regular work will be sent back to School; and as to the young men offered now for the work—they are, if we are to judge from the specimens of those who are upon trial, fit for almost any circuit. With even the ministry that now exists—before the effects of an academical education are felt—the objections are much more frequently heard respecting the existence of rather *too much*, than *too little talent*—of *preachers* being rather *above* than *below* the *people*—of their shooting *over*, rather than *into* the *head*. Thus, we have a conflict of sentiment; some of the *preachers* pleading for improvement, and some of the *people* complaining that they cannot keep pace with them. Which are we to believe?

Admitting, for the sake of argument, that the Wesleyan ministry is feeble—unlettered—not sufficiently enlightened; and that the preachers themselves are things of nought. What does this prove, when connected with visible *success*, but that God has effected the *greatest possible good*, by the *smallest possible means*? But it ought to be recollected, that it is one of those cases in which we are to judge of *efficiency*, not so much by the *means employed*, as by the *good effected*. God is not always lavish of means. We are often struck with the sight of *economy* in the midst of *profusion*. Means are efficient or inefficient, as God sees fit to employ them. There is the same efficiency in a ram's horn, as in an earthquake—in a barley cake, as in an armed host. When men begin to judge of either their own *efficiency*, or that of others, by their *polish*, their *learning*, and the *splendour* of their *talents*, they evidently manifest a leaning to the wisdom condemned by the apostle, and are substituting the wisdom of man for the power of God. The Wesleyans may call in public Schools to their aid, and they may send young men out from these, the better to help God in his work; but God will tell them again, as he has told them already, and as he has also told the learning of others, that he can do without them; that those alone are *fit* for the *work*, whom he deigns to *employ*; and that *efficiency* is never *absent* when the *end* is *answered*. While the pro-Institutionalist, therefore, is proclaiming a want of efficiency, in a want of *learning*, God is proclaiming the efficiency of the men, in their *unparalleled success*. But there is no need to rest the whole of their efficiency on their ministerial success. There is by no means the poverty of talent in the body, that is pretended. It can yield for the people, in the way of instruction, sufficient in the lower and middle, and not a little in the higher department, of literature. It has its Sermonizers, its Biographers, its Historians, its Grammarians, its Critics, and its Lexicographers. It has never yet wanted an Editor for its Magazine; and twenty more might be found any day, to fill the office with prudence, wisdom, and piety. It is even able to furnish President and Tutors for an Academy,—no inconsiderable proof that it is able to manage its concerns without one; and to make Presidents and Tutors of men, too, who were never at an Academy themselves. Nor is this the sum total. It is the boast of Mr. Watson,* that no less

* Preface to his Exposition.

than *three* copious Commentaries on the whole Bible; exclusive of the Notes of Mr. Wesley, have appeared in the religious society, for whose use his own work was principally designed. To these he might have added another,—the one published by Mr. Sutcliffe. This, to him, was stated to be a gratifying fact, and afforded honourable proof of the love of the Scriptures, and a desire to read them to edification. He mentions it, too, as a subject worthy of notice, that no other religious body of people has, within so short a period of time, produced *so many commentators of equal rank*, or given *encouragement to the publication of so many commentaries of such ample size*. Here we have the character and fate of Wesleyan Methodism: lauded and reproached—poor, yet making many rich—ignorant, and yet enlightening the world!!! After Mr. Vevers has read the remarks made on the various topics under review, yet less or more connected with one great subject, he may continue to affirm, “that the measure adopted was expedient, desirable, and necessary,” and also to hope that it will ultimately be found as highly beneficial:”* but the *past*, in the WESLEYAN BODY itself, proclaims it *inexpedient, undesirable, and unnecessary*; and its *want of success with others* affords very little promise of any thing “highly beneficial” with regard to the *future*.

Though the writer has long rejoiced in the great good effected by the “RANTERS” and “PRIMITIVE METHODISTS,” so called, upon whom the reproach of the first followers of Mr. Wesley has fallen—having dropped from the Old Body upon them—yet he could never perceive till lately for what particular purpose they were raised, in the order of providence. The mystery is unravelled. God has beheld which way the Wesleyans were proceeding with their organs, their splendid chapels, and last, though not least, their “Theological Institution,” in order—to re-echo the language of Mr. Wesley—to “*be a little higher*,” and he has had the people, just referred to, in training some time, as a *timely and merciful substitute*, to step in, and to perform the *highway and hedgework*, for which the followers of Mr. Wesley were raised, and for which they are now imprudently *unfitting* themselves. The work will still go on; and the people into whose hands it is passing, are peculiarly, like the early Methodists, fitted by their primitive habits, simplicity, and zeal, for it. The whole of their humble, self-denying proceedings declare, that the *poor* shall have the gospel preached to them. The Old Body will neither become *useless* nor *extinct*; but it will attain what a few of its members have long been yearning after, and labouring hard to secure—*respectability*; and being more *respectable*, it will of course have more respectable *work* assigned to it, and will be seen filing off with the other respectable *professors* of the age. This will, no doubt, excite the laugh of the devotees of respectability; but the writer is serious when he says, that God Almighty can laugh as well as them. Yes, “He that sitteth in the heavens shall laugh: the Lord will hold them in derision.” The *useless decorations* and *adornings* of professing Christians are as contemptible in the sight of God, as the *rage* of the heathen is vain and insignificant.

Mr. Kruse observes truly, in reference to Methodism, that “it is indeed evident, that the Architect designed to erect a safe building,

* “Appeal,” p. 25.

rather than a showy one.* This is admirable. But it makes against Mr. Crowther, who indirectly vindicates *showy chapels*.† by finding fault with Dr. Warren for noticing them; nor does it operate less against the advocates of the "Institution," who are for a more *polished* and *showy ministry*. The "Institution" has finished the grand work of effecting a *division* in the Body—by placing the *rich* and the *poor* in *opposition* to each other—many of the former being in favour of the manufacturing system, and nearly the whole of the latter being for METHODISM as it was. The latter have only to bear in mind the "RANTERS" and "PRIMITIVE METHODISTS." Should the *refining* system go on, they may ultimately, through the good providence of God, become *cities of refuge* for the simple of heart. This is written "ADVISEDLY."

Manchester Special District Meeting.

In a circular signed by Messrs. Newton, Hanwell, and Crowther, we have the following remarks:—

"Much misrepresentation having prevailed, on the subject of the proceedings lately instituted against Dr. Warren, by the Wesleyan ministers of the Manchester District, the following statements on that subject are presented to the attention of the public, on the authority of persons who are intimately acquainted with the whole affair:—

"The preachers have never claimed, nor do they now claim, any right to interfere, in the way of ecclesiastical discipline or censure, with the *private opinions* of Dr. Warren, or any other preacher, on any subject whatsoever. Nor, in those cases in which there may exist a difference of opinion, do they require of one another any thing, *in practice*, beyond a fair compliance with the common and equitable law, that the decision of the *majority* of the Conference shall be binding upon *all*, however numerous and respectable the minority may be. According to this plain and indispensable rule, no preacher can be held entirely guiltless, who does not, at the least, so far submit, as not positively to hinder or oppose any thing which such a majority may have formally decided. Nevertheless, supposing Dr. Warren to have judged his own opinions on a question so decided, to be—either on their own account, or on account of collateral circumstances—sufficiently important to justify their publication, and that he had written it in *temperate* terms, and with an express acknowledgment of the law above referred to, as being a law to which he felt himself, not less than the rest of his brethren, bound to submit; in that case, though even such a publication would have been contrary to the constitutional principles and uniform usage of the body, yet, it is probable, his conduct would not have been made the subject of *special* and *immediate* investigation. But, in the 'Remarks' which he has published, having chosen to connect his arguments against a recent decision of Conference, with gross imputations on the honour

* "Thoughts," Meth. Mag., 1834, p. 820.

† p. 36, 37.

and integrity of the majority, from whose opinion he dissented, and having thus held them up to public notice, as objects of reproach and hostility, it became the obvious and unavoidable duty of his brethren to exercise immediately some kind of interference. Anxious, however, to prevent, if it were possible, the necessity of any formal proceedings, the Chairman of the District, and others of his brethren, employed, in the first instance, all reasonable means to convince him, by private and friendly counsel, of the fault he had committed, and to persuade him to such measures as might supersede for the present the necessity of any thing like a judicial inquiry. And further, although at several private interviews with one or more of the preachers, he solemnly avowed his fixed and unalterable resolution to abide by all the consequences of those measures to which he was aware the laws and usages of the connexion would require his brethren to proceed; still, in the hope that further time and counsel would reverse or modify that resolution, an interval of several weeks was afterwards allowed, so that his friends in general, who were disposed to render him that service, might use *their* influence with him for that purpose. The result has shewn, that, in this case, time and counsel have been given in vain.

“On the assembling of the Special District Meeting, thus *necessarily* called upon the case, although from Dr. Warren himself, and from various other quarters, much provocation had been given to the exercise of the utmost possible severity, yet the feeling which prevailed amongst the preachers towards Dr. Warren, was such as to render it probable, almost to certainty, that, on the supposition that the charges against him had been *proved*, the meeting would merely have recorded its opinion of the case, and, having given such admonition as circumstances might have seemed to require, would then have referred the matter to the Conference, leaving Dr. Warren, in the mean time, the full and unrestricted exercise of all his ministerial functions. But, in the midst of the proceedings of the District Meeting, Dr. Warren, without even *pretending* to assign any *constitutional* reason for so doing, avowed his determination no longer to attend the meeting. No constitutional reason was even *attempted* to be made, either out of the proceedings of the meeting in general, or out of the particular circumstances with which, in point of fact, the avowal was connected. It was a positive refusal to remain any longer before that tribunal, for no other reason than because his ‘friend,’ the Rev. J. Bromley, was required to withdraw from the meeting, as having rendered himself, by his *proceeding* and his *language* in the meeting, utterly unworthy of the courtesy by which he was admitted. In correction of sundry errors which are current on this point, let it be observed that, *so far as it relates to his acting as counsel to the accused party*, Mr. Bromley’s introduction to the meeting was *unconstitutional* and *sur-reptitious*. The tribunals of Wesleyan Methodism know nothing of such a personage as ‘*counsel*,’ engaged at pleasure by any party, in those judicial inquiries which are brought before them; and there is no *local preachers’* or *leaders’* meeting that would not, as well as the Conference or a District Meeting, resist the introduction of any stranger coming *in that character*, as a disorderly and offensive innovation, especially if it appeared that he had been purposely sent for from a considerable distance. The assistance of counsel is especially unnecessary to any preacher accused before a district meeting, as his trial at that meeting is but a *preparatory* one, and forms the

ground only of the trial which he is afterwards to have at the ensuing Conference, and by which alone his case can be *finally* decided. The introduction of Mr. Bromley to the meeting was solicited on the part of Dr. Warren, and granted by the meeting, not as a matter of *right*, but as a matter of *indulgence* and *favour*; and with the express condition, assented to by Dr. Warren, that he should take *no part whatever* in the business of the meeting, unless Dr. Warren should require his *evidence* in support of his defence, in which case it would have been obviously improper for him to have been present at all, except during the time of his furnishing such evidence. The Doctor, moreover, was allowed to choose, whether Mr. Bromley should remain during the whole hearing of the case a *silent* witness of the proceedings, or whether he should, as occasion might require, be called in as a witness in his favour; and having signified his preference of the former branch of this alternative, his 'friend' was, without any difficulty or demur, permitted to remain. Such were the circumstances connected with his *introduction* to the meeting. His subsequent *exclusion* was not occasioned by any sudden caprice or prejudice arising in the minds of others, but it was the pure and merited result of his own contemptuous and insulting misbehaviour.

"The refusal made by Dr. Warren, under these circumstances, 'to attend any future session of the meeting,' was, after an interval of two hours, which were kindly allowed him for more mature consideration, repeated in writing; and after another and much longer interval, it was solemnly and finally confirmed. The meeting thereupon judged it inexpedient to proceed with the consideration of the charges on which the Doctor had been cited, there now remaining no course to be pursued, consistent with the existing laws and usages of the Connexion, but that of suspending him for his contumacy. To have adopted any other course would have involved the admission of the principle, that any preacher, on whatever charges he may be summoned to appear before his brethren, has a right, without assigning any reason for so doing, to set a district meeting at defiance. The preachers were, therefore, in this case, *compelled* to the course which they pursued. Still, being very earnestly desirous of affording every reasonable opportunity for the avoidance of the mischief which seemed likely to result, both to himself and to others, from the resolution he had formed, they qualified the sentence of suspension by connecting it with an assurance that if, within a month of the date of the Special District Meeting, Dr. Warren should signify his willingness to take his trial, the sentence of suspension should be withdrawn, and he should 'be allowed to have his trial without any bar or disadvantage in consequence of his present refusal to attend.'"—Then follows an account of the disturbances which succeeded Dr. Warren's suspension.

This "Communication" professes to be given "on the authority of persons intimately acquainted with the whole affair;" and the public are cautioned, at the close of it, respecting the "degree of credit" which "should be given to the *complaints* or *accusations*" of others who may have manifested hostility towards "the preachers of the district." Of this important transaction there are two versions before the world. But though "the persons," furnishing the account from which the extract is taken, state themselves to be "intimately *acquainted* with the *whole affair*," they no where inform their readers that they have *given*

"the whole affair." This being the case, it will be as difficult to come to correct conclusions on the subject *with*, as *without* the "Communication;" and unless the *omissions* are supplied by the opposite party, their statement will be as defective as that of their opponents. *Ex-parte* statements are dangerous on either side; and here we tread on ground that seems to move at every step. The persons opposed to the measures of the district meeting—without at all attempting to fasten the more outrageous proceedings of the mob upon them, have evinced a state of high excitement; and although they thought they had sufficient ground for it, and might be enabled to narrate a straightforward and plausible tale, yet we cannot for a moment divest our minds of the belief, that their narrative is distinguished by touches of high colouring. But what becomes of their opponents, with their side of the question? The "Communication" bears internal evidence of its having been written by Mr. Crowther, the person who was *first* in the *field*, as an author, *against* the *accused party*, by writing a "Defence" against his "Remarks;" and his *prepossessions*, with all his sacred regard for truth, would not dispose *him* to give "the whole affair." Admitting him, however, not to be the writer, still he makes the statements *his own*, by vouching for their accuracy, and by affixing to them his *signature*. The *three* persons, it should be noticed withal, are all in *favour* of the "Institution," and therefore *opposed* in sentiment to the party impeached in their statement. Hence it is, that we are as much prepared on the one hand, as upon the other, for a *one-sided* view of the case.

Among other things *belonging* to "*the whole affair*," and with which Messrs. Newton, Hanwell, and Crowther were "*intimately acquainted*," they have *omitted* to name who it was that *presided* at the Special District Meeting—to what *side* of the *question* those persons *originally belonged*, and to which they still considered themselves *pledged*, who *composed* the meeting—in what the "contemptuous and insulting misbehaviour," or "*proceeding and language*" of Mr. Bromley consisted, which led to his "*exclusion*"—whether there was not another brother in the meeting, besides Mr. Bromley, who did not belong to the district, and whether no provocation was given to Mr. Bromley, to *occasion* the expressions he might employ, or the conduct he adopted. If we are to pronounce on "*the whole affair*," a *fair* and *full* statement ought to be furnished. As these are points which cannot be ascertained by a perusal of the official "Communication" from the district meeting, we must look to the opposite party to supply the defect. It appears, then, 1. That the *President* of the *Conference* was the *Chairman*. In the regular chairman's summons to the party accused, he remarks, "I have requested the President of the Conference to preside on the occasion," which was accordingly the case. Though no man in the Wesleyan Connexion was less to be dreaded on the occasion, and the *legality* of his presence is not here questioned,* yet *propriety* and *appearances* ought to have been consulted. The president was an *advocate* of the "*plan*," and therefore, as an *interested party*, ought not to have been selected to sit as *judge* on the trial of a man *against* it. If a sense of *propriety* withheld the regular chairman of the district from occupying the seat assigned him by the Conference, from the circumstance of his being *personally accused* in the Pamphlet published by Dr. Warren,† for the publication of which the author was to be brought to trial, the very same sense of propriety, it should be

* "Minutes," 1797, Vol. I. p. 378.

† "Remarks," p. 4.

recollected, ought to have dictated silence with regard to the president ; for in the same pamphlet he stands implicated in his *official character*.* The statements in the "Remarks" relative to the president, are taken up by opposite writers, and asserted by them, in order to *aggravate* the case of the *accused party*, to be charges of the most serious character, in an official sense, against "the highest officer of the body."† And yet, with these charges, acknowledged as such by the pro-Institutionalists, the president is the only person invited to occupy the chair, on the trial of *his accuser*, complained of as bringing charges against him in his official capacity—the very capacity he was again called to sustain. The *third* charge brought against Dr. Warren was, "that the Pamphlet contained certain calumnious and unfounded reflections upon the character and proceedings of the Conference, and on the motives and conduct of individual preachers." Here are one of the persons *reflected* upon, inviting another upon whom "*reflections*" are made—not to stand as a *witness*, to *give evidence*, or to *rebut* any charge, but to sit as JUDGE on the conduct of his *accuser* ! Such proceedings, in a court of justice, would be so far from assuming the appearance of having a *leaning* towards the side of *mercy*, that they would be beheld as intended to overawe and condemn. And yet, with this apparent fearful odds against him, as thrown into the scale of his accusers, there is not a word in the "Communication," which goes to prove that Dr. Warren objected to the *chairman*, or was, in the *first instance*, averse to the trial ; a plain proof that he was not opposed to the *usages* or *tribunals* of the body, *as such*, but to some particular circumstances which took place in the meeting. It appears, 2. That the principal part of the *brethren*, who *composed* the Special District Meeting were favourable to the "Institution." The boast of the *majority* is, that they constitute "a great number which no man can number." Give them the utmost latitude, whether for argument or triumph, and let them—with the exception of the *thirty-one* who opposed the measure at Conference—have the whole of the priesthood on their side ; it will follow, that the whole of the preachers, except the accused on the Manchester district, were on the side of the "plan," for not one is recognized as an oppositionist. And yet these are to *sit* and *decide* on the case of a man *opposed* to them in *sentiment* ! Perilous, however, as might appear his situation here, again the "Communication" does not pretend to state that any objection was offered. In supplying still further the omissions of the "Communication," it appears, 3. That the "*proceeding* and *language*" of Mr. Bromley was absolutely a *whisper* of the person upon trial *to him* ; and that, in consequence of *silence* and *separation* being imposed, and final *expulsion* being enforced, on which he employed the language of "consummate cruelty," which was returned with "consummate impudence," by one of the friends of the "Institution," "he rendered himself utterly unworthy of the courtesy by which he was admitted" into the meeting. Couple with this, the manner in which Mr. Bromley was exhibited to the public by Mr. Crowther, as "somewhat *eccentric* and *irregular* in his remarks,"‡ some time *before* the district meeting, in connexion with the *same question*, and when the writer could have no knowledge of his intention to be at Manchester on the trial, and it will be easily perceived, that there was a certain *preparation* of mind to say *strong things* with regard to any expression he might utter, or any

* "Remarks," pp. 4, 8.

† See "Observations," p. 2, 10 ; "Farewell Letter," p. 8.

‡ "Defence," p. 44.

line of conduct he might adopt, as an opposer of the favourite "plan." Add to this again, the courtesy, the fine temper, and the gentlemanly manners, for which Mr. Bromley is really noted, and supposing him most marvellously to have overstepped the bounds of moderation for once, by the exhibition of "*contemptuous and insulting misbehaviour*," yet it cannot be denied that his punishment has been equal to his offence. It may be observed again, 4. That there is no appearance of the *name* of Mr. Mc Donald in the "Communication;" and yet he was present on the occasion, though a member of the Bristol district. He, too, was admitted by *courtesy*, at the instance of Mr. Newton. It will be a query with some, however, whether the courtesy would have been equally great, or the admission equally ready, provided he had been an opposer of the "Institution," and the professed friend of the author of the "Remarks." But though the person summoned to take his trial, perceived a *readiness* in his opposers to *admit a friend of their own*, and to *strengthen* themselves by a *chairman*, to the honour of his forbearance be it spoken, it is no where affirmed in the document under examination, that he made it any ground of objection in the meeting. Another omission observable is, 5. That though Mr. Bromley's "proceeding and language" are reprehended, no *provocation* is mentioned. A hint has been given of it, in what has just been advanced; but that has been derived from the opposite source; and left, as the "Communication" leaves it, it is calculated to make the worst impression. If Mr. Dawson, in his *fifteen queries* to Dr. Warren,* will take the trouble of reading these remarks, and will call to recollection the Leeds case, with which, as resident in the circuit, he is well acquainted, he will find that some of the foremost will admit of different *answers* from those to which he has been pleased to append to them; and that, as to the remainder, a greater fitness will be observed, when Methodist preachers are placed under *military law*. So far are his illustrations from being *perfect*, that they are not even *sufficient*, and speak more for the play of his brilliant *imagination*, for which he is unequalled in the Wesleyan Connexion, than for the sobriety of his *judgment*. It is remote indeed from the writer's intentions, to *justify* a violation of any agreement; but a word may be said, as to the character of the agreement itself, in its bearings and connexions.

In whatever character Mr. Bromley entered the meeting, he entered as the *friend* of the party accused; and, really, to bind him down to *silence*, while every tongue was allowed to swing at full *liberty*, either for *whispering* or *audibly speaking*, on the opposite side, does not appear, whatever may be the legality of the procedure, to have been either *merciful* or *brotherly*. Was the same silence imposed upon Mr. Mc Donald? and was he never observed, from the moment of his entering the meeting, till the moment of his departure, to exchange a solitary *whisper*, or *word*, with any of the *friends* of the "Institution?" and as a *friend* of it himself, would he have been expelled on the first, the last, the only motion of the lip? or would Mr. Bromley himself have either been pinioned down to silence, or expelled on its non-observance, if he had been opposed to the party accused? These are queries which the public will answer. Now, admitting the person on his trial, not to have "even *pretended* to assign any *constitutional* reason" for refusing to stand it, was there not a tolerable shew of "*reason*," in the *circumstances* in which he was placed, for such refusal? His

* More work for Dr. Warren.

opposers are extremely expert in "*constitutional*" matters ; and this "*constitutional*" sentence, so *emphatically* expressed, is intended to be a kind of "slip noose," not only to expedite their own escape from censure, but to let others loose upon the professed offender. But certainly they are not the only persons who *know*, *love*, and *abide*, by the constitution of Methodism ! Does it belong to the constitution of Methodism, in cases of trial, to strip one side *bare*, and *fortify* another ? Where is the man, among the opposers of the party accused, who could look with complacency on his situation, in the midst of persons strengthening themselves against him, by accessions to their own influence and numbers, while he himself, by those very persons, was stripped of the only friend he sought to be with him in the hour of trial ! We may judge how the *constitutionalists* would have acted, from the manner in which some of them have acted on other occasions. But listen to the "Communication."

"Let it be observed," say they, that, "*so far as it relates to his acting as a counsel to the accused party*, Mr. Bromley's introduction to the meeting was *unconstitutional* and *surreptitious*. The tribunals of Wesleyan Methodism know nothing of such a personage as "*counsel*, engaged at pleasure by any party, in those judicial inquiries which are brought before them ; and there is no *local preachers'* or *leaders'* meeting that would not, as well as the Conference or a district meeting, resist the introduction of any stranger coming *in that character*, as a disorderly and offensive innovation, especially if it appeared that he had been purposely sent for from a considerable distance. The assistance of counsel is especially unnecessary to any preacher accused before a district meeting, as his trial at that meeting is but a *preparatory* one, and forms the *ground* only of the trial which he is afterwards to have at the ensuing Conference, and by which alone his case can be *finally* decided. The introduction of Mr. Bromley to the meeting was solicited on the part of Dr. Warren, and granted by the meeting, not as a matter of *right*, but as a matter of *indulgence* and *favour* ; and with the express condition, assented to by Dr. Warren, that he should take *no part* whatever in the business of the meeting, unless Dr. Warren should require his *evidence* in support of his defence, in which case it would have been obviously improper for him to have been present at all, except during the time of his furnishing such evidence."

Here we have the opinion of men who profess to know and to uphold the "*Constitution*" of Methodism. Let us see the *constitution* of things elsewhere ; for though the term is thrown out with all the majesty of state, it will be found to be very *accommodating* in its character—just what the persons who employ it, please to make of it. Here names will have frequently to be introduced ; but the whole will shew, that instead of making the "Constitution" our standard, we are apt to accommodate it to our purposes and necessities. "The Report of a Special District Meeting of Wesleyan Ministers, held at Leeds, on Tuesday, the 4th of December, 1827, and continued by successive adjournments, containing the resolutions of the meeting," will assist us in our inquiries relative to the views and proceedings of the *Constitutionalists*. This REPORT, let it be remembered, was *confirmed* by the Conference, and so incorporated into the WESLEYAN *Constitution*. Nor let it be forgotten, either, that *Mr. Newton*, who signed the Man-

chester "*Communication*," and who, though not one of the *nearest* superintendants, was sent for from Liverpool, and was present at Leeds; and that *Mr. Grindrod*, who was one of the brethren most inimical to Mr. Bromley's presence—even refusing to sit next him—was the *Chairman* of the Leeds district, and had the chief management of the affair. *These two*, at least, ought to have borne in recollection the "*Constitution*" of things at Leeds, and to have reminded their brethren of the danger of forming a *new* "*Constitution*" at Manchester. But before we affix the scales to the two cases, it may be proper to furnish a general extract or two.

"*The RESOLUTIONS of a SPECIAL DISTRICT MEETING, &c.*

"Present: 1. The Rev. John Stephens, President of the Conference; invited by the Chairman of the District, under the authority of the regulations with respect to Districts, Article I., contained in the Minutes of 1797, p. 378.

"2. The Rev. Jabez Bunting, M. A., Secretary of the Conference: invited by the President, as his official adviser.

"N. B. The Rev. R. Watson, Ex-President, was invited on a similar ground, but prevented from attending by indisposition.

"3. Messrs. the Rev. George Marsden, John Burdsall, and Robert Newton; invited by the Chairman of the District, under the regulations above mentioned, Article III., p. 379.

"4. The Rev. Thomas Stanley, lately the Chairman of this District; invited by the present Chairman, the Rev. E. Grindrod, to give evidence explanatory of various matters connected with the grievances complained of.

"N. B. The Rev. John Hannah, lately a colleague of Mr. Stanley, in the Leeds East Circuit, and Secretary of the District Meeting, in May, 1827, was also invited to give evidence, &c., but prevented by indisposition.

"The Meeting thus constituted, has, after due inquiry and deliberation, adopted the following Resolutions:"* then follow 21 Resolutions, with their divisions and subdivisions. The Report closes thus:

"The President having left the Chair, it was taken by the Rev. Edmund Grindrod, Chairman of the District; after which the Preachers ordinarily belonging to the Leeds District, unanimously resolved,

"That the most cordial and respectful thanks of this Meeting, and especially of the Preachers of the Leeds Circuits, be presented to the Rev. John Stephens, President of the Conference; to the Rev. Jabez Bunting, M. A., Secretary of the Conference, invited by the President to attend officially, as his adviser, on this occasion; to Messrs. the Rev. George Marsden, John Burdsall, and Robert Newton, the three Superintendants, invited under the Rule of 1797; and to the Rev. Thomas Stanley, late Chairman of the District, invited to give evidence explanatory of various matters connected with the grievances complained of;—for their *wise counsel*, *friendly support*, and *incessant application*, throughout the whole of the arduous and long-protracted sittings of the Meeting.—Signed in behalf of the District Meeting,

"EDMUND GRINDROD, Chairman."

The legality or illegality of the Leeds Meeting is not the question. It is referred to, only for the sake of *precedent*—though precedent is

* "Report, p. 3.

denied by the author of "Observations on the Rev. James Bromley's Letter to the Rev. Robert Newton."* Nor is it pretended, that the cases are exactly *parallel*; but sufficient may be made of the occasion to shew, that some of those who *talk most* about the "Constitution" of Methodism, *know less* of it than some of their less pretending neighbours; and that those who wish to exhibit themselves as *patterns of perfection*, for their *respect to it*, and *observance of it*, are not always *consistent* in their *practice*, and therefore, not only improper as subjects for imitation, but ought to descend from their height, and content themselves with a lower situation in the "Constitutional" school, as expositors. Take the two cases.

LEEDS SPECIAL DISTRICT
MEETING.

1. The Meeting is convened by Mr. Grindrod, the *Chairman* of the District.

2. Mr. Stephens, the *President* of Conference is "present."

3. Mr. Bunting, *Secretary* of the Conference, is invited.

4. A *new* character is *created* in Methodism for *this special occasion*, under the title of an "*official adviser*;" intended to be *repeated* and *strengthened* by a second, whose indisposition prevents him from attending—Mr. Watson.

5. The *President*, who is *innocent*, and supposed to be a *Master* in METHODISM, is allowed an "*adviser*."

7. Mr. Bunting is, to all intents and purposes, *actually present*, in the *character* of "*counsel*" or "*adviser*"—no matter by whom "*invited*," or for what "*party*."

8. The *Preachers* on the *Leeds District*, and also the *Conference*, approve of the *creation* of an "*ad-*"

MANCHESTER SPECIAL DISTRICT
MEETING.

1. Mr. Newton, *Chairman* of the District, observes the same rule.

2. Mr. Taylor, the *President*, presides.

3. Mr. Newton, *Secretary* of the Conference, is on the spot.

4. No *pleader* or *adviser* is allowed, for the reason, that "*the tribunals of Wesleyan Methodism know nothing of such a personage as counsel*."

6. The person on his *trial*, and therefore most in need of aid, is to be without "*counsel*."

7. "Methodism knows nothing of such a personage as *counsel*, engaged at pleasure by ANY PARTY, in those *judicial inquiries* which are brought before it; and there is no local preachers' or leaders' meeting that would not, as well as the *Conference* or a *District Meeting*, resist the introduction of any stranger coming in that *character*, as a disorderly and offensive innovation."

8. "The Communication" from Manchester, signed by Mr. Newton, Chairman of the District,

viser," while the Dissentients demur.—See "Appeal," by the latter, p. 4, 5.

Secretary of the Conference, and present at the Leeds Meeting, denounces a person "coming in *that character*, as a disorderly and offensive innovation." So much for the "signs of the times:" the Dissentients at Leeds are now considered justifiable in their opposition, and the District and Conference wrong in their approval of such an *official creation*!

9. Mr. Grindrod is on his trial at Leeds, being charged by the Dissentients with the improper exercise of his official authority. In this, however, the District acquits him, having "acted in strict conformity with his pastoral rights and duties."—*Report*. p. 10. Having been on the side of Conference, he has, nevertheless, the aid of Mr. Bunting both as a *friend* and "*official adviser*," either directly or indirectly, through the medium of the President.

9. Dr. Warren is to have no such aid. *Counsel*, in his case, is an *anomaly* in Methodism.

10. Mr. Bunting is a *stranger*; that is, he does not properly belong to the District, and, therefore, has still less right to be present as an "adviser."

10. Both "Conference" and "District Meeting," it is the opinion at Manchester, ought to "*resist* the introduction of *any stranger* coming in *that character*." So thought the Leeds Dissentients, but the *constitutionalists* thought and decreed otherwise in their day.

11. Mr. Bunting is sent for from Manchester to Leeds *purposely* on the occasion.

11. Mr. Bromley is sent for, as is *supposed*, from York to Manchester, about twenty miles further. But in his case, it is "disorderly and offensive, especially if it appear that he has been purposely sent for," as an adviser or counsel, "from a considerable distance."

12. Mr. Bunting, as an "*adviser*," or *counsel*, is allowed by Messrs. Grindrod and Newton, to *plead*, which is loudly complained of by the Dissentients, who cite

12. "The introduction of Mr. Bromley to the meeting is, with this *express condition*, that he shall take *no part whatever* in the business of the meeting."

his language on the occasion, which is unusually *strong*."—See "*Appeal*" of the latter. p. 6.

13. "It was intimated that those preachers (the strangers) would take no part in the proceedings, but which proved not to be correct, for independently of the undue influence which their presence necessarily created, several of them especially Mr. Bunting *did* interfere during the trials which were proceeded in on Friday morning." "*Appeal*" of the Dissentients, p. 5. Yet notwithstanding this, Mr. Bunting *retains* his *seat* in the meeting.

14. Mr. Bunting is "official adviser" at a *District Meeting*, and his presence is considered absolutely *necessary* by the President.

15. *Mr. Grindrod invites* Messrs. *T. Stanley* and *J. Hannah*, "to *give evidence* both on his *own case*, and that of others, without any notice of its being a matter of *indulgence*, but rather with the air of a matter of *right*."

16. Mr. Stanley is permitted to be "*present*" during the whole of the trial, as a *witness*, as a matter of course; and should Mr. Grindrod require him, he is in a state of readiness.

17. The admission of both *counsel* and *witness* is *unconditional* on the part of the *District*.

13. Mr. Bromley is *expelled* the meeting, because of his *interference* during *the trial*.

14. In Dr. Warren's case, "the assistance of counsel is especially *unnecessary* to *any preacher* accused *before* a *District* meeting, as his trial at that meeting is but a *preparatory* one, and forms the *ground* only of the trial which he is afterwards to have at the ensuing Conference, and by which alone his case can be *finally* decided."

15. If Mr. Bromley is allowed to shew his face at all in the meeting, to give "*evidence* as a *witness*"—waiving the office of counsel, "he is to be admitted, not as matter of *right*, but as matter of *indulgence* and *favour*."

16. Should Dr. Warren "require" Mr. Bromley's "*evidence* in support of his defence, still it is *obviously improper* for *him* to be *present at all*, *except during the time* of his *furnishing* that evidence."

17. Mr. Bromley, whether as *counsel* or *witness*, is bound by certain *conditions*, both as to *admission* and during his *stay*. "The Doctor, moreover, was allowed to *choose whether* Mr. Bromley should *remain* during *the whole hearing*"

of the case, a *SILENT witness* of the proceeding, or whether he should, as *occasion* might require, be *called in* as a *witness*."

18. Both "*adviser and witness* receive the *most cordial and respectful THANKS of the Meeting*," for their *attendance and service* on the *occasion*, including "*their wise COUNSEL, friendly support, and incessant application*,"—not omitting the *hard sayings* of Mr. Bunting, of which the Dissentients complain.

18. Mr. Bromley is *silenced, shunned*, and finally *expelled*, for "*misbehaviour*," according to the statements of his opponents, but for nothing amounting to the charge preferred, as stated by himself. See his Letter to Mr. Newton, Nov. 4th, 1834.

Several of these items trench upon each other, but there is invariably one distinct and leading thought in each; and they certainly exhibit a melancholy picture of *inconsistency*—of men blowing hot and cold, in order to suit their *constitutional* purposes. But without perplexing the mind with every particular, keep to the *broad features* of the two cases; *counsel and witness*, by the *same men*, in matters of *judicial inquiry*, are *applauded and condemned*. The ground is not improved, by shifting it, for the purpose of escape, because of the *parties* that *gave the invitation*—the *President and Chairman* at Leeds, and the *party accused* at Manchester. This door of egress has been unfortunately blocked up by the "*Manchester Communication*," which denounces *all counsel*—counsel *especially* at a *District Meeting*—*purposely sent for*—coming from a *distance*—and invited by *any party*. Here the *constitutionalists* are—self-imprisoned; and if they come not out "by the door" of legitimate argument, or honest confession, but attempt to "climb up some other way," a watchful public will be sure to detect them. And yet the author of "*Observations on the Rev. James Bromley's Letter to the Rev. Robert Newton*,"* who refers to the Special District Meeting of Leeds a few pages before, when he finds it convenient to appeal to it against Mr. Bromley, was not aware that he was condemning himself when he said, "Once sanction the introduction of a person into our various meetings for the exercise of discipline, as the *friend and counsellor* of an accused party—such person having *no right or claim* to be present—and who can tell to what it will lead? By and by we should hear of retaining fees, briefs, &c. &c., and thus 'the simplicity of the body' would be destroyed, and we should be brought into bondage to a worldly policy."

There is an evident design on the part of the authors of the "*Communication*," to impress the reader with these two points. 1. That the utmost *lenity* and *forbearance* was evinced on the part of the District Committee towards the *party accused*; and, 2., That the party so accused, was distinguished for *extraordinary culpability*. Were we to take the opposite statements, these impressions would be speedily removed. But we generally judge it preferable to be guided by a witness's own testimony. On the shewing, then, of the members of the District: *first*, the case of the person accused, was *prejudged*,

* p. 9.

equal to having been settled, before it came into the meeting. Mr. Crowther, one of the *members* of the meeting, publishes a pamphlet, entitled a "Defence," *against* the person upon whose case *he knows* he will afterwards have to sit; and by publishing it *before* the District meeting, thus endeavours to *influence* the *whole* of its *members*, by *furnishing* them with *arguments* against the *accused*. Is there a *judge* who would approve of a *counsellor* taking part in a trial, after he had enlisted the *prejudices* of the *jury* in his *favour* against those to whom he *himself* was *opposed*? Or is there a man, who would be allowed to *sit*, as a *juror*, on a case *against* which he had *pledged* himself to the *public*? Surely, if Dr. Warren was advised, in the first instance, to *suppress* his publication, common prudence ought to have dictated to Mr. Crowther the propriety of *withholding* his from the public, till *after* the trial. But it was issued from the press just a *few days* before the members of the District assembled, that they might, in the midst of the fever of feeling occasioned by its perusal, the more readily be brought to, what was deemed, a correct decision. The author of the "Defence" was not ignorant of the approaching special District meeting. He gives a detailed account in the "Communication" of every previous step taken against the accused party, and notices "an interval of *several weeks* allowed to him, to reconsider the subject, *before* he received the summons to appear before his brethren, which summons was dated October 11th, fixing the trial for the 22d of the same month. With a perfect knowledge, therefore, of the probable result, Mr. Crowther publishes a "Defence" against the man upon whom *he himself* and a part of his *readers* are to sit in *judgment*. So much for the *tenderness* of one of the men who signs the "Communication," and who wishes to impress his readers with a sense of its extreme exercise! Are the *minority*, however "*few*," according to Mr. Crowther, and however ignorantly "*well-meaning*," to sit in silence, while seeing one of their number thus treated? They are absolutely provoked to self-defence. *Secondly*, not only was the case *prejudged*, as to its *character*, but the *punishment* due to the *offence* was *previously* determined. Various must have been the *deliberations*, and numerous the *meetings*, that gave birth to the following sentiments:—"On the assembling of the special District Meeting, thus *necessarily* called upon the case, although from Dr. Warren himself, and from various other quarters, much provocation had been given to the exercise of the utmost possible severity, yet the feeling which prevailed among the preachers towards Dr. Warren, was such as to render it probable, almost to certainty, that, on the supposition that the charges against him had been *proved*, the meeting would merely have recorded its opinion of the case, and, having given such admonition as circumstances might have seemed to require, would then have referred the matter to the Conference, leaving Dr. Warren, in the mean time, the full and unrestricted exercise of all his ministerial functions." How was the *probable*, nay, the *almost certain* result of the meeting known, before the *charges* were *proved*? They had been *proved* and *decided* in the "Defence" beforehand! But how does such a *lenient sentence*, as the one *foreknown*, comport with either the character of the *charges* preferred, or the *conduct* of the *brethren* towards the *accused*, in stripping him of *counsel*, allowed by District; Chairman, President, and Conference, in another case?—the case of Leeds?

The passage just cited is a strange one; but, without tenting into all its parts, we may just glance at two or three points. 1. "The utmost possible severity," which was called into "exercise," on the case of "Dr. Warren," was not only provoked by himself, but had arisen "from various *other* quarters." Still, however, he was to bear the weight of the whole. Agreeably to the doctrine of Ezekiel, it is sufficient for a man to bear the punishment of his own sin. 2. A "recorded opinion," accompanied with "admonition," was all that was *previously* decided upon—a point "almost" amounting "to certainty," and in the hands of those who could make it "certain." Look, again, at the grave character of the *charges*,—four in all: 1. "That Dr. Warren, by the publication of his Pamphlet, entitled 'Remarks' on the 'Wesleyan Theological Institution for the Improvement of the Junior Preachers,' has violated the essential principles of our Connexion. 2. That the said Pamphlet contains sundry incorrect statements and misrepresentations of facts, highly prejudicial to the general character of the body. 3. That the Pamphlet contains also certain calumnious and unfounded reflections upon the character and proceedings of the Conference, and on the motives and conduct of individual preachers. And, 4. That the said Pamphlet is distinguished by a spirit of resentment and uncharitableness, highly unbecoming the character of a Christian minister, and obviously tending to produce strife and division in our societies." What! is a *violin* of the *essential principles* of the *Connexion*—a *misrepresenter* of *facts*—a *prejudicer* of the *body*—a *calumniator* of the *Conference*—an *impeacher* of the *motives* of the *preachers*—a *resentful* and *uncharitable* man—a *producer* of *strife*—and a *divider* of *societies*, to be left, even "on the supposition that the charges against him are *proved*," in "the *full* and *unrestricted* exercise of *all* his *ministerial functions!!!*" Do the issuers of the "Communication," Messrs. Newton, Hanwell, and Crowther, wish to press this upon our faith? Then, both they themselves, and the brethren connected with them in the District Meeting, are unworthy of the high trust reposed in them by the Conference. On the *proof* of such charges, the man against whom they are preferred, is *unfit* for the "ministerial functions," and the men equally unfit for them, who will dare to preserve him in their exercise! Will the same men only *admonish* the criminal for the *greater* offence, and *suspend* him for the *less*? *Remove* a man from the *priest's* office, for an act of *contumacy* towards an *inferior court*, which act is not distinguished for any *moral turpitude*, and yet *keep him in*, with an outrage performed against the character of the *highest court*—the Conference—and with *charges proved* against him, involving *moral character!!* There is no wish on the part of the writer to encourage acts of *contumacy*; they ought to be condemned; his only object is to shew the inconsistency of those who plume themselves for acting upon "constitutional principles;" and if they are unfeathered, they may thank themselves for their state of nudity, by trying to clothe themselves at the expense of the supposed ignorance and delinquences of others.

The principal objection to the Special District Meeting, then, summoned on Dr. Warren's case, is not as to its *legality*, as already stated. The writer leaves "the Law of District Meetings," and *comments* on those laws, to the "Manchester Preachers," who have

entered upon both in one of the later bulletins issued by them,* in which, as is perfectly natural, they command the law to speak for themselves, in the interpretations offered. Like Mr. Cubit, who, in bustling his way through his pamphlet, first gives up this, and then waives that,—mighty, dear man—in his own might, and as though a single blow aimed at any particular part, would be sufficient to demolish the whole: like Mr. Cubit, the writer leaves the subject of *legality* to others; he has to do with other things. The meeting was regularly convened, and the President had a right to be present. The points chiefly affecting it are its *associations*, the *circumstances* in which it was placed, and the *conduct* of some of its members. A meeting perfectly *legal* in its *convening*, and in its *members*, may *injure* its *character* by its *acts*, and may subject itself, if an inferior one, to an impeachment in a higher court. In the present case,

1. The *occasion* seemed scarcely to be warranted, from other *precedents* of *delinquency*. This is not intended as a *justification* of the *publication* of the “Remarks.” That is left to be decided, as to its propriety or impropriety, by another tribunal. But the late Mr. Isaac printed and circulated a Letter, animadverting, in the *severest terms*, on a *measure* of *Conference*, and on the *conduct* and *speeches* of the *preachers*—reflecting on each—and yet no *special district* meeting was held on his case. Compared with his “Letter,” the “Remarks” are remarkable for mildness.
2. Though the *legality* of the President’s presence is not to be denied, its *propriety*, as a party accused, may be questioned, since, agreeably to the Large Minutes, “the judge is always supposed to be on the prisoner’s side!”
3. The *members* of the meeting should have entered upon the trial, unshackled by previous *private meetings* and *determinations*, and without any *attempt* to *bias* them by means of the *press*.
4. Mr. Bromley should have been permitted to *enter* and *continue* in the meeting with the same *cordiality*, whether as *counsel* or *witness*, as persons in the same character at Leeds. It was the *misfortune* of all the members, that were compelled, through the summons of the chairman, to be obliged to sit upon a case to which they were opposed. But this should have made them more watchful not to commit themselves. And Mr. Cubit must now be told, that it is not the “*necessary discipline*”† which is so much the “stone of stumbling,” as the *disciplinarian*; that it is not the *right*, but the *wrong*, to which objection is made; and if he be so much in love with the *wrong*, as to *justify* it, the sooner a special district meeting is called upon his own case the better. And yet, if he were permitted to *speak* in a district meeting, as he *writes out* of it, it should not be without the occasional use of his own *gag*.

Some men have latterly, with a view to justify certain departures from *rule*, and to bring others to the same way of thinking with the delinquents, made a distinction between Methodistical *discipline* and Methodistical *usage*. Hence, the Leeds case has been denominated a *usage*: and persons have been known to be scouted from office, who could not believe in the entire orthodoxy of the special proceedings of the occasion. Admitting that to have been a *usage*, we naturally look for the *use* in the pages of previous history. But there, alas, all is blank. If intended as an example for future ages, we inquire why the *usage* was not permitted to operate in the case of Mr. Bromley? The doctrine of *usage*, as employed for certain party

* “Statement of the Preachers of the Manchester District.”
 † “Observations,” p. 29.

purposes, and in contradistinction to *discipline*, is ambiguous ; and if carried out, may prove fatal to the body, as well as injurious to the discipline with which it is coupled. Each preacher has his *usage* in minor matters ; and when he leaves his circuit, his successor, of different *usage* of course, finds it sometimes difficult to follow his plans. It has been a *usage* in many instances, in opposition to rule, to keep respectable persons in society for years, without meeting regularly in class ; and to keep stewards in office for a term of years far beyond what is prescribed by law. It is the *usage* of several preachers rarely ever to meet the society. Let usage be our guide, and every man becomes an exemplar for his fellow ; we are out at sea at once ; and without anchorage, amidst the raging of the billows and the shifting of the tides. The *usages* of one society, and of one place, are not fit for others. In some places, it is usual for the *week-day* service to commence at half-past six, in others at seven, and in others again at half-past seven. With regard to usage, it should sometimes court our *belief*, at others our *practice*, and as often meet with *rejection*. To make usages, therefore, a *test*, and to magnify them into *importance*, by placing them by the side of established discipline, is as unwise as it is perilous to the peace and safety of the body.

As to Mr. Bromley's "proceeding and language," it may be proper to return to it, and allow him to speak for himself on the occasion. The authors of the "Communication" have been heard, and the following is Mr. Bromley's reply.

"TO THE REV. ROBERT NEWTON, OXFORD ROAD, MANCHESTER.

"DEAR BROTHER,

"A printed circular has just been put into my hand, attested by your signature, and that of the brethren Hanwell and Crowther. A copy of this circular, I also find, appeared in the Manchester newspapers of Saturday last. As my name occurs in this document, in connexion with certain statements of a very painful and very extraordinary character, I deem it right to address you on the subject, and to require such *explanation* as such statements, so publicly made, imperatively demand.

"You, my dear Sir—yes! *you* say—'that by my *proceeding* and *language*' in the Special District Meeting lately held on the case of Dr. Warren, I 'rendered myself utterly unworthy of the courtesy by which I was admitted.' You—yes! *you* say also that ['my *exclusion* was the pure and merited result of my own contemptuous and insulting misbehaviour!'

"I now write you, to ask what that 'proceeding' was to which you allude, and what the 'language' which made me unworthy to sit in your meeting ; and I lay it upon your honour and upon your conscience, either to specify the *particular* actions and words on which you found these public accusations, or to render such reparation, as a brother thus publicly and wantonly defamed has a right to require.

"In WHAT way was I *contemptuous* and *insulting*? Did I enter the meeting without *leave*? Did not you, Sir, first ask the same favour for Mr Macdonald from Bristol : and did not the meeting consent to Dr. Warren's request, when *he* asked the presence of a friend?

"Did the contempt and insult consist in paying my personal respects to the President, as the first officer in the assembly; or in those customary exchanges of goodwill with the brethren near whom I sat?"

"When it was stipulated, as one of the conditions on which I should remain in the meeting, that I should *not take notes*, did I object one word, good or bad? You know I did not.

"When it was further demanded, that I should not *speak to the case*, did I, in opposition, give utterance to one expression? You and every brother present know I did not.

"When Dr. Warren, having in a *whisper* asked me a question, and Mr. Grindrod and others objected to *this*, did I interfere with one vocal sound, dissentient or otherwise? You and the whole meeting know I did not.

"When the meeting, from some motive to me utterly inexplicable, required that I should not even *sit near* Dr. Warren, did I not offer to take my seat next to Mr. Grindrod, the gentleman who seemed most displeased with Dr. Warren's having whispered to me; and on his refusing, and that in a way I had rather not dwell upon, did I not instantly retire into another part of the room?"

"Let it be known, for it is a fact, that to this *four-fold* hardship Dr. Warren, the man whom you accuse of retiring from your meeting without cause, *submitted*.

"It is true, that on seeing an aged minister, and one so learned and respectable as Dr. Warren, put upon his trial; when I saw this same minister standing for his Methodistical existence on charges *to me* most novel, most strange; when I saw this same individual shut out from the words, from the whisper, from even the least countenance of *one friend*, and that in an assembly of Christian ministers, as I sat in another part of the room, one sentiment did involuntarily escape my lips,—'Dear! dear! but this is consummately cruel!'

"But even *this* was uttered in a whisper—was never designed for the meeting—could only have been heard by the brethren, Anderson and West—and, without a breach of the ordinary civilities of life, could not have been known to the meeting.

"When Mr. Anderson had overheard this sentiment, and loudly proclaimed it to the meeting, moving at the same time my instant withdrawal, did I take any part in the discussion which followed? Did one expression escape my lips?"

"And now, Sir, if the whispered utterance of this foregoing sentiment constitutes the "*proceeding and language—the contemptuous and insulting misbehaviour*," of which you complain—say so! and let me, and let the world know, the real ground of your ungenerous imputations.

"Contempt! insult! Pray, my dear Sir, reverse those unhappy transactions, and then say who has the greatest reason to complain of *insult and contempt*? You have endeavoured to fix upon me the indelible disgrace of having behaved in a contemptuous and insulting manner in a meeting of my brethren. Will it be believed, that, with the exception of the incidents above admitted, and a short conversation with Mr. West, *after* you had *voted me out*, I remained the three hours of that first sitting of your ever-to-be-remembered Special District Meeting, in ABSOLUTE SILENCE! And yet such is the fact.

For the truth of this assertion, I appeal to every preacher in the Manchester district.

“ I the more sensibly feel the unkindness of this utterly groundless imputation which is thus publicly cast upon me, because it is attested by you ! After having stood by your side in many an arena, where your eloquence was the delight of listening thousands, and after having for so many years respected you, and in return received the tokens, cordial and public, of your respect, I was not prepared to hear you thus openly denounce me as having acted towards my brethren in a contemptuous and insulting manner ; and that too without the specification of *one particular* on which the charge rests !

“ And is this, my dear Sir, the only defence you can institute for the proceedings of your late District Meeting ? Then, in the name of truth, and consistency, and charity, I entreat you to retrace your steps ! Let the Manchester District re-assemble ; let them reinstate Dr. Warren, and either obliterate the whole affair, or pass it, with all its anomalies, and perplexities, and just responsibilities, to the Conference ; and, by so doing, stay the bleeding of our beloved Connexion, wounded as she so deeply is ! !

“ That my ‘ expulsion ’ from your District Meeting was a great unkindness to Dr. Warren, a gross insult to myself, and a distressing example of disregard to all the wrongs, and all the principles of judicial proceedings in the PROTESTANT world, I do most deliberately aver ; and that such a measure was called for, by any thing in the rules, or by any thing in the usages, or by any thing in the spirit of our community, is what I can never admit, until the solemn vote of Conference shall have so declared !

“ In conclusion, I must again require that you will publicly specify what it was that I *said* and *did* at your Special District Meeting, to justify the heavy imputation cast upon me ; or otherwise make such reparation as this public and grievous injury demands.

“ Your’s sincerely,

“ York, Nov, 4, 1834.”

“ JAMES BROMLEY.”

Who, that reads this letter, will attach criminality, or even ungentlemanly conduct, to Mr. Bromley ? And who, that brings to bear the proceedings of the Leeds District Meeting upon that of Manchester, will acquit the latter of the grossest partiality ?

THE END.